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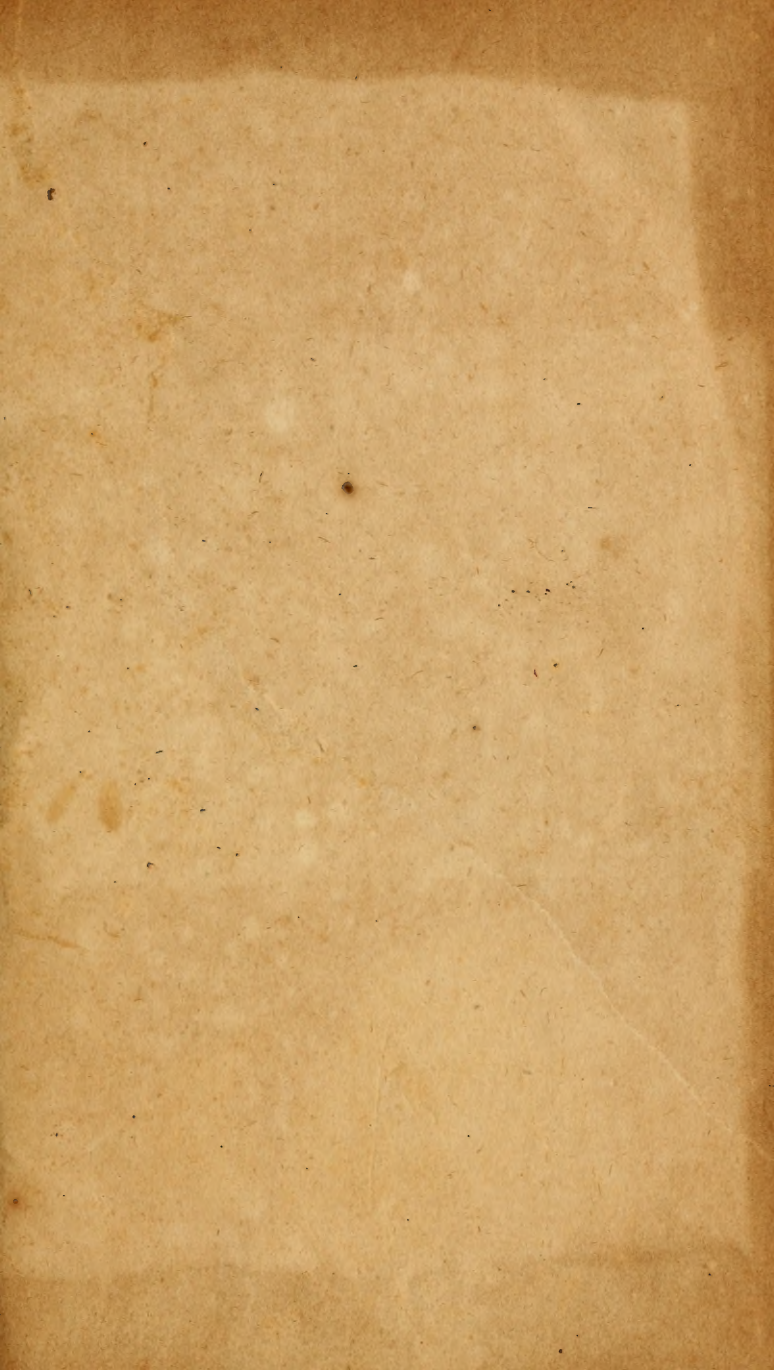
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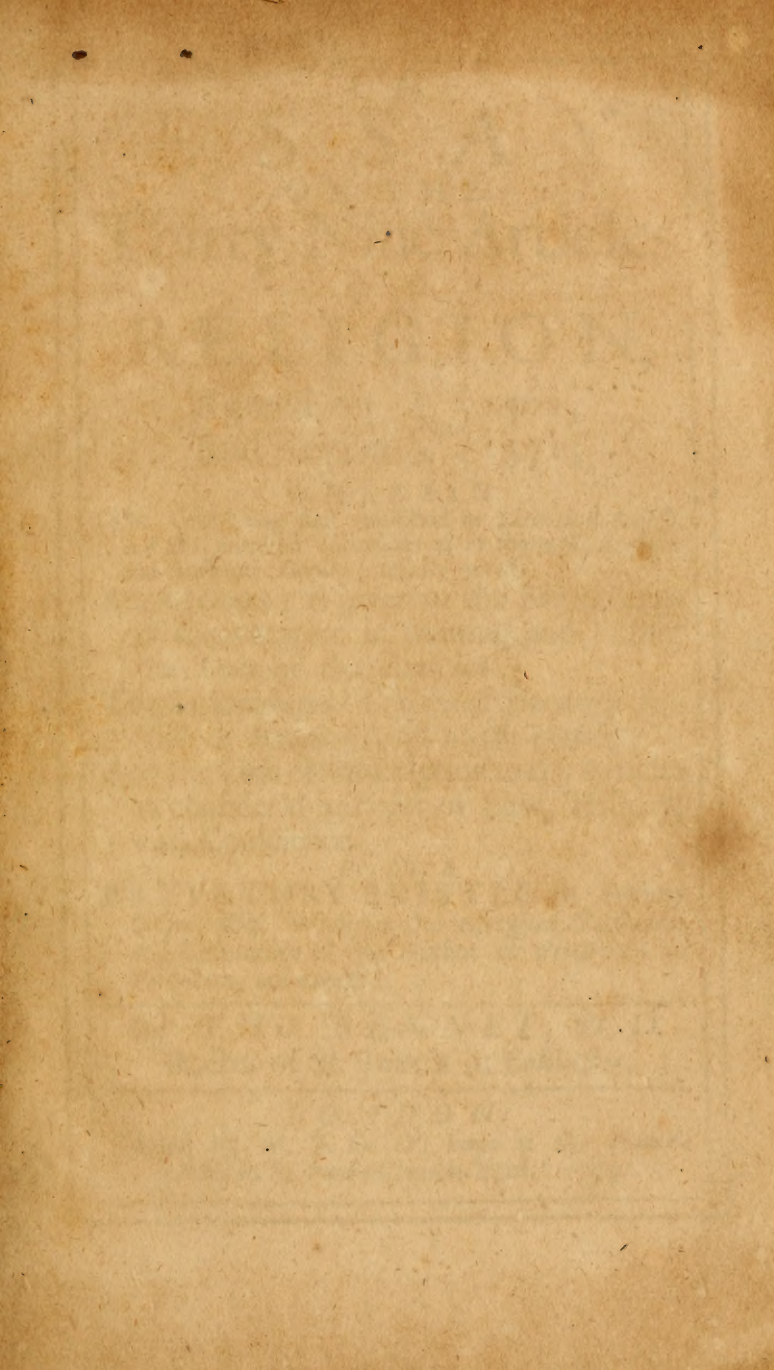
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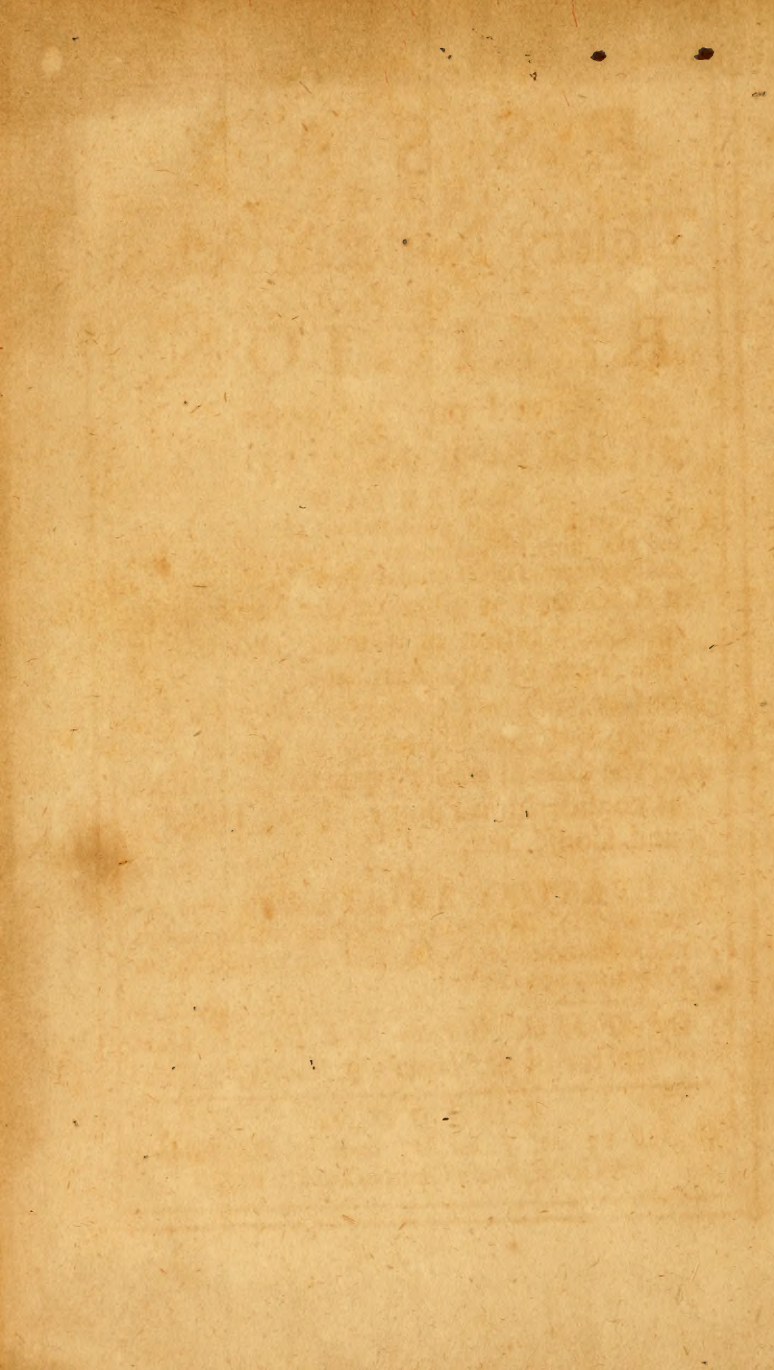
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PRINTED
AN
ESSAY
ON THE
Thirty Nine Articles
OF
RELIGION,

Agreed on { 1562,
And Revised { in { 1571;

WHEREIN

(The Text being first exhibited in *Latin* and *English*,
and the minutest Variations of 18 the most Ancient
and Authentic Copies carefully noted)

An ACCOUNT is given of the Proceedings
of Convocation in framing and settling
the Text of the Articles;

The Controverted Clause of the 20th Ar-
ticle is demonstrated to be genuin;

And the Case of Subscription to the Articles
is consider'd in Point of Law, History,
and Conscience.

WITH A
PREFATORY EPISTLE to *Anthony*
Collins, Esq; Wherein the egregious Falshoods
and Calumnies of the Author of *Priestcraft in*
Perfection, are exposed.

By *THO. BENNET*, D. D.
Rector of *St. James's* in *Colchester*.

L O N D O N :

Printed by *M. F.* for *W. Innys* at the *Prince's*
Arms in *St. Paul's Church-Yard*. 1715.

ESSAYS

ON THE
THIRTY-NINE ARTICLES
OF
RELIGION.

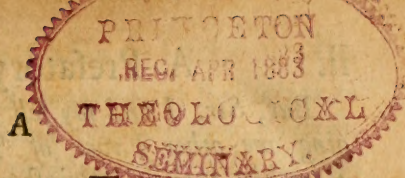
Agreed on 1559
And Revised 1571

WHEREIN
(The Text being first explained in Latin and English
and the principal variations of the said Articles
and Annotations (being carefully noted)
An Account is given of the Proceedings
of Convocation in framing and settling
the Text of the Articles;
The Controversed Clauses of the said Articles
are is distinguished to be genuine;
And the Cases of Subscriptions to the Articles
is considered in Point of Law, History,
and Conscience.

WITH
A PREFATORY DISCOURSE to the Reader
Concerning the original Faults
and Abuses of the said Articles of Religion
Proposed and exposed.

By THOMAS BURNETT, D.D.
Rector of St. James's in Cambridge.

LONDON
Printed by M. F. for W. Smith at the Bible
and in St. Pauls Church-Yard 1707.



PREFATORY EPISTLE.

T O

Anthony Collins, *Esq.*

S I R,

HEREWITH You receive some Papers, which I once hop'd, I should have been able to present You with, a Twelvemonth since. The Truth is, unsuspected Difficulties appear'd, fresh Thoughts arose, and new Inquiries offer'd themselves; which often oblig'd me to make considerable Enlargements, and then to wait the Judgment of my Friends. I remember, I have several times given You Hints of this Nature. But these Circumstances, as they have retarded the Publication, so they have contributed very much, I thank God, to the Discovery of the Truth, and the Confirmation of what I had written. In short, I am not unwilling to confess, that for about a Year and half I have been dragging this Book through the Press; and such as it now is, I humbly beg, and indeed I promise my self, that You will accept a Copy of it kindly.

A 2

But,

A Prefatory Epistle

But, Sir, I find my self under a Necessity of begging one other Favor of You. The Author of a Pamphlet intituled Priestcraft in Perfection, publish'd about Five Years since, has been pleas'd to console himself; and therefore (whatever Suspicions I may have entertain'd) I will not at present undertake to name him. But I find it a generally receiv'd Opinion, that You do certainly know who he is, and are acquainted with him. Wherefore I take the Liberty of suggesting to You a few Things, which it behoves that Author to reflect upon very seriously. And as I cannot doubt, but Your Honor and Friendship will oblige You to communicate them faithfully: so I crave the Assistance of Your good Offices to enforce my weak Endavors, that they may sensibly affect and awaken his Conscience, and work a Reformation in him.

I must frankly own, that when I first enter'd upon my Work, I did not intend to concern my self with the Controverted Clause of the Twentieth Article; and consequently I was not bound to consider what Your Friend has urg'd. He had indeed raised a Dust about the Point: but Mr. Bedford soon baffled and expos'd his Performance. Besides, I well knew, that the present Bishop of Rochester had search'd very carefully into the Merits of that Cause, and design'd to clear it still more thoroughly. I determin'd therefore to refer my Reader to their Books, and confine my self to such other Particulars as are handled in this Essay.

But

But, soon after I had imparted my Resolution to him, his Lordship was advanc'd to the Episcopal Dignity, and necessitated, thro' the Multiplicity of his Affairs, to drop the Prosecution of that Controversy. He was therefore pleas'd to communicate to me, in the most obliging Manner, all the Observations he had made, and all the Notices he had collected, relating to that Dispute ; and he gave me Leave to enrich my own Papers with them. Thus did I not only contract a Debt of the humblest Gratitude to his Lordship, which I gladly embrace this Opportunity of acknowledging : but also laid my self under an Obligation to answer the End of his Lordship's Favor, by vindicating the Clergy of the Establish'd Church from the heavy Charge of forging that Clause, which Your Friend has laid upon them.

However, I did not judge it advisable to enter on a personal Dispute with him ; much less to pursue him in his own Manner and Method. 'Tis in my Opinion sufficient, that I have plac'd the Faëts in so true a Light, that what he has written, will presently appear, to any Person of common Understanding, a Bundle of Ignorance and Mistakes. He has indeed prov'd nothing at all, but that he was almost an utter Stranger to his own Subject. For he knew not one Syllable more of it, than barely serv'd to puzzle himself, and in his Opinion to blacken the Clergy. This has been already shewn so clearly, that he himself has own'd the Charge, by not daring, in so long time, to offer one Word of a Reply to his Learned Adversary. For that this Silence could not be the Effect of his Modesty, I presume, I need not observe to you.

I heartily wish, that this were the severest Imputation, which Your Friend has expos'd himself to by the publishing of that mean Pamphlet. But there is something behind of a much blacker Nature. He has been bold enough to broach the grossest Untruths in Matters of Fact, merely to support and varnish his Malice against the Clergy. I will touch upon the Particulars, and appeal to Your own Conscience for the inexcusable Baseness of them.

Pag. 13. He has these Words; As to the imprinted Book of Articles that was ratify'd by Parliament, either it was never tack'd to the Original Record of the Act, or else it has been since purloin'd from it: for upon Examination in the Office where the Records are kept, the imprinted Book refer'd to in the Act of Parliament is not to be found. You will remember, Sir, that this Pamphlet is intituled Priestcraft in Perfection: so that the pretended Forgery of the Controverted Clause of the Twentieth Article is charg'd on the Priests; and the whole Tenor of his Book is such, that the purloining of an imprinted Copy of the Articles from the Original Record of the Act, if any such Copy were ever tack'd to it, must be understood as a Branch of the same Priestcraft, which has impos'd that Clause on the World.

*Let us now consider Your Friend's Words. He does not indeed directly assert, that an imprinted Book had been tack'd to the Original Record of the Act, and purloin'd from thence: but then 'tis manifest, he would have his Reader believe, that there is just Ground for such a Suspicion, the Odium of
which*

to Anthony Collins, Esq. v.

which is consequently cast on the Priests. Now as to the tacking of an imprinted Book to the Original Record of the Act, 'tis a mere Dream (see the 17th Chapter of my Essay, p. 255. and Chap. 32. p. 406, 407, 408) and therefore I shall waste no Time upon the silly Query put by Your Friend in his Margin, viz. Where to find the Articles by Law establish'd, since the imprinted Book past by Parliament, that contain'd them, is not upon Record? However, You may be pleas'd to consult my 30th Chapter. But what I insist upon is this. Your Friend has manifestly abus'd his Reader, by causing him to suspect, that an imprinted Book was probably tack'd to the Original Record of the Act; and that some of the Priests had purloin'd it. Whereas he could not but know, that this Innuendo is not only utterly groundless, but in the Nature of the Thing utterly impossible to be just or true.

Our Parliamentary Records are in the Custody of such Gentlemen, that every honest Inquirer may find easy Access to them. And indeed one would be tempted to gratify his Curiosity with the sight of them, merely for the Pleasure of those Civilities, which one can't but receive in the doing of it. That Your Friend has personally view'd the Record now under Consideration, I don't affirm: but his own Words necessarily imply, that it has been examin'd either by him, or for him. So that he has either seen it himself, or receiv'd an Account of it from one that has seen it.

And if so, be pleas'd to observe the Consequence. He could not but know, that the tacking of an im-

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printed Book to the Record, was the most unlikely thing in the World. For never was any thing of that Nature practis'd. A Man may instantly discern, with a Cast of his Eye, that there is nothing like it at present, either at the Tower, or at the Chapel of the Rolls. Nay, tho' the Book hereunto annex'd (viz. annex'd to the Bill) is expressly mention'd in the Act for Uniformity, 14 Car. 2. yet 'tis evident, that no Copy of the Common Prayer Book, whether printed or MS. was ever tack'd to the Record. Nay farther, the very Form and Method of the Rolls is such, that any Man who has seen them, would as soon expect to find, that an imprinted Book has been tack'd to our Author's Nose, as to any of the Rolls of Parliament.

This were enough to quash the Suspicion. But this is not all. For I do not believe there is one single Skin of Parchment, in the whole Body of our Records, more unexceptionably clear, than this very Record of the Act, from whence he would insinuat, that an imprinted Book has been purloin'd. Had any Discoloring or Relique of Past, any Hole of a Needle or Pin, any Trace of the bare Possibility of something having been tack'd to it, appear'd on the Parchment; how would Your Friend have triumph'd? But the Record of this Act, by God's good Providence, is so perfectly fair, that I will readily yield to Your Friend, that an imprinted Book was actually tack'd to it, and purloin'd from it by some of the Priests, if he can but make it appear, that 'twas so much as barely possible to have been don, without leaving such an Impression on the Parchment, as every Eye may discern, there is not the smallest Footstep of.

How

How then was it possible for him to pen this Slander? If he has not directly affirm'd (that was his Craft; tho' I dare say it was no Priestcraft) yet he has notoriously inclin'd his Reader to imagin, that the Priests have committed a most horrible Wickedness, which he knows in his own Conscience, and his own Eyes would tell him, that 'twas absolutely impossible for any Mortal ever to have been guilty of. Had any Priest been guilty of dealing thus with Your Friend, would he not with good Reason have cried out, Priestcraft in Perfection!

Again, he says, p 26. that a Friend of his from Oxford wrote him word, that for the first Edition of them (viz. the Articles) in English in the Year 1563, he found there had been one (viz. in the Bodleyan Library) but when he came to look over the Book in which it had been bound up among other Miscellanys, he found it entirely cut out, as appears by the Space that is there left. Now this is a Complication of vile Falshoods, furnish'd out betwixt our Author, and his pretended Correspondent at Oxford. I will lay the Matter before You, and I intreat Your Opinion of it.

He says, he desired his Oxford Correspondent to send him a Collation of the first English Edition of the Articles mention'd in the Oxford Catalogue. But then, does the Oxford Catalogue really mention the first English Edition of the Articles? Nothing like it. 'Tis true, in the 46th Page of the first Volum of that Catalogue we have these Words, Articuli Religionis 39 in Synodo Londinensi anno 1562, Anglice. 4to. S. 77. Art. Seld. Do these Words imply, that the first English Edition of the Articles was in
the

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the Bodleyan Library? Does anno 1562, when it immediatly follows in Synodo Londinensi, mean that that Copy was printed anno 1563? Would not common Sense tell a Man, that the Compiler of the Catalogue (tho' he might have express'd himself better) meant a Copy of the Articles agreed on in the Synod held at London in the Year 1562? Here therefore is one glaring Untruth. For the Catalogue does not say, as Your Friend pretends, that there was in the Bodleyan Library a Copy of the first English Edition of the Articles printed in 1563: but it speaks of an English Edition of the Articles agreed on in 1562, which stands S. 77. Art. Seld. And I assure You, it stands there still, and it was printed in 1586, tho' the Compiler of the Catalogue forgot to insert the Date of the Edition.

Well; but Your Friend pretends, that his Correspondent told him, that he found, there had been in the Bodleyan Library the first Edition of the Articles in English printed in the Year 1563; but when he came to look over the Book in which it had been bound up among other Miscellanys, he found it entirely cut out, as appears by the Space that is there left. This is indeed a likely Story! But the Mischief of it is, there's not one Syllable of Truth in it. 'Tis evident beyond all Possibility of Contradiction, that no such Copy ever was in the Bodleyan Library. I confess, 'tis pretended to have been in one of Mr. Selden's Miscellany Volumes. But then 'tis notorious, that such an accurate Method has been used in the Bodleyan Library, that the Curators (or indeed any other Person,

son, that is acquainted with it) can at this distance of Time demonstrate, what particular Pamphlets came into that Library in each of those Miscellaneous Volumes, which were Mr. Selden's; and consequently, that the Pamphlet which appears to have been cut out (whatever it was) was actually cut out before ever the Volume came to Oxford.

You see therefore, that the only Copy of the Articles, for which the Catalogue refers to that Volume, is still extant in that very Volume. For if it be not the only Copy refer'd to, I desire Your Friend to shew, that the Catalogue does any where mention any other Copy in that Volume. And as for the Space that is left, out of which a Book has manifestly been cut; he might as well have said, that the History of the Py'd Piper, or the Gospel of Sommonocodom (your Friend knows what I mean) was cut out thence. For no Man in the World could have confuted him, otherwise than by saying, that 'tis impossible to discover what that Book was.

I proceed to another Instance. Pag. 38. we read thus: A Friend at Oxford writes me word, that there are Two Latin Copies of the Articles printed in the Year 1563, by Renald Wolfe, wherein the Clause of the Church's Power is inserted; and, says he, I cannot but observe a notable piece of Fraud as to one of these Copies, to the Vellum Cover of which is pasted a long Scroll of Names, of the suppos'd Subscribers to the Articles of 1562. Now, were this a fair Account of the Matter, 'twould indeed be a Demonstration of the monstrous Ignorance of your
Friend's

Friend's Informer. A pretty sort of an *Ignoramus* indeed! an excellent Discoverer of notable Pieces of Fraud! that could not distinguish between the Original Acts of the Convocation of 1562, and that of 1571! Had your Friend no abler Hand to imploy? Was he forc'd to rely upon this blundering Intelligencer? But perhaps he never receiv'd any such Letter as he pretends. Whether 'tis probable that he did, you your self shall judge, Sir.

I am morally certain, that either your Friend's Account is a mere Forgery of his own, or that he receiv'd it from a certain Gentleman, who, when that Copy with the Scroll affixed to it (of which I have given an Account in my 20th Chapter) was shewn to him (I need not say by whom) remark'd, that the Names differ'd from the Subscription publish'd by Mr. Strype; and he was instantly told, that Mr. Strype's Subscription was that of 1562, and that the Scroll contained that of 1571. And this is so unquestionably true in Fact, that no sensible Man can doubt of it. Nor did that Gentleman make any Objection to it. Who then can conceive, that he would afterwards send up this stupid Accusation? I do therefore fairly challenge your Friend to produce any genuin Letter to support his Relation.

Judge now, Sir, of this Libeller's Front! This is the Man that dares accuse the Priests of Forgery! But did ever any one Priest cram so much Falshood into so narrow a Compass, as your Friend has done into his few Pages? Had they been committed by a Priest, wou'd not your Friend have given such
Tricks

Tricks the Name of Rascally Frauds? What Language then does he himself deserve?

For my part, I shall forbear those coarse Expressions, which a Gentleman is not willing either to use, or to hear; tho' your own Conscience will bear me witness, that he has richly deserved them. And yet perhaps I scarce ought to refrain.

But I will remember, that he is Your Friend: and I hope, when you urge these Matters, you will in your turn bid him remember, that these Priests are my Brethren; and that he has used such intolerable Liberties with our Order, that he ought not to be treated with Ceremony by one, who esteems it his Happiness, as well as his Honor, that he is a Priest. If therefore I spare Your Friend for Your Sake; pray, prevail upon him, for my Sake, to shew good Manners at least for the future, to my Brethren.

But why do I speak of good Manners? Is it possible for your Friend to express himself civilly of a Priest? Consider, Sir, how barbarously he has massacred the Reputation of Archbishop Laud and Bishop Pearson. He (a) charges Archbishop Laud with putting a Falshood on the World, and notorious Prevarication, and (b) with prevaricating in behalf of the Church. He (c) charges Bishop Pearson with downright Forgery and Falsification. And he (d) charges both of them together

(a) Pag. 37.

(b) Pag. 39.

(c) Pag. 17.

(d) Pag. 46.

with offering Things to the World against their own Knowledge, upon this Principle, that out of Conscience they thought themselves obliged to use that Trick of the Zealots, of Lying for the Truth. And what is the Reason of these Reproaches? Why, he would persuade us, that A. Bp. Laud has contradicted himself, and that Bp. Pearson has falsify'd the English Edition of the Articles printed in 1571. Whereas each of these Particulars is (e) a most notorious Falshood, and those foul Reproaches must therefore be retorted on himself. But, Sir, are not such Practices unworthy of a Man? Had any of the Priests used your Friend thus, would he not have said, that such profligate Scribblers ought to be destroy'd, as the Vermin of the Learned World?

To be plain with you, your Friend has discover'd an inveterate Malice against all Priests in general, and pointed them out for the Pests of Society, and thoroughpaced Villains by Principle and Profession. For (that I may pass by other Flowers of his Eloquence, his oblique Strokes, and side Blows) be pleased to view this single Paragraph. He (f) says, If Priests are capable of venturing to forge an Article of Religion, and Mankind are so stupid as to let them have Success, how can we receive Books of Bulk (such as the Fa-

(e) This has been shewn by Mr. Bedford in his Answer to *Priestcraft in Perfection*, p. 61, 70, 71, 141. But the Reader may also compare what he will find in Chap. 2. p. 171, 172. Chap. 20. p. 275. and Chap. 27.

(f) Pag. 46, 47.

thers and Councils) that have gon thro' their Hands, and lay any Stress or Dependance on their Authority? Ought we not rather to suppose, that where they have had an Opportunity, they have laid out their Natural Talents in Alterations, Interpolations, and Rasures of those Books, than that they have let us have any thing pure and unmixt, as from the Fountain, where it has been in the least Degree in their Power? *It seems then, Alterations, Interpolations, and Rasures of those Books that have gon thro' their Hands, and have been in the least Degree in their Power, are the Effects of the Priests Natural Talents. So that, if a Priest does not play the Knave with a Book, whensoever 'tis possible for him to do it, he acts against his Nature. Decently spoken! and wisely argued!*

Pray, Sir, give me leave to put a parallel Case. Suppose I had written thus. Since common Lawyers are capable of venturing to forge Law for the Murder of a King (*I need not tell you, what the infamous Bradshaw was and did*) and Mankind are so stupid as to let them have Success (*This has once been true in Fact, tho' the Charge on the Priests is utterly false*) how can we receive Books of Bulk (*Year Books and Reports*) that have gon thro' their Hands, and lay any Stress or Dependance on their Authority? Ought we not rather to suppose, that where they have had an Opportunity, they have laid out their Natural Talents in Alterations, Interpolations, and Rasures of those Books, than that they have
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let us have any thing pure and unmixt, as from the Fountain, where it has been in the least degree in their Power? Suppose, I say, that I had argu'd thus; would not your Friend have exclaim'd? Would he not have branded me for the maddest, the most uncharitable, the most inhuman Wretch upon Earth, for imputing the personal Guilt of one Man, or a Jew, to a whole Profession; even when I could not but know, that very many of that very Profession bore approv'd themselves as faithful and steady Supports of the Crown, as can be nam'd of any Rank or Order whatsoever? Do but make the Application, Sir, and I flatter my self, you need not exhort your Friend to hush.

It may not be amiss to add, that in the Heat of his Zeal against Priests, your Friend could not find time to consider, that there is scarce one ancient Book extant, which has not gon thro' their Hands, and been almost wholly in their Power. What then will become of all ancient Learning? Or how can we trust to those few Scraps of it, which this very Gentleman (or some other equally valuable Books dropt from the same Pen) has endeavor'd to do mischief with?

But it seems, this inherent Knavery of the Priests, this Load of Guilt which is inseparable from their Function, is only Conditional notwithstanding. For if our Author's Supposition falls to the Ground, then Villany is not the Priests inalienable Character. The Whole depends upon a bare I F. For says he, I F Priests are capable, &c.
how

how can we, &c? Ought we not rather, &c? *What a Train of dreadful Consequences does the Supposal of this one Fact (viz. the pretended Forgery of the Controverted Clause) draw after it in the distemper'd Imagination of our Author, who is certainly the most Priestridden Creature I ever heard of, tho' he does not know it? He smells a Priest in every Wickedness. This Conceit perfectly haunts him; and he is sure to rave, whensoever it crosses his Brain.*

Suppose the Clause were really forg'd, yet 'twill not necessarily follow, that 'twas forg'd by the Priests. But your Friend takes it for granted, that when there is Knavery with respect to Books or Writings, the Priests must needs have a principal Hand in it. For he assures us, that the Natural Talents of Priests are laid out in Alterations, Interpolations, and Rasures. Pray therefore, did the Priests help HIM to write Priestcraft in Perfection? Farther, if the Clause was genuin, and the Rasure of it was the Forgery; did the Priests rase the Clause? Or was that Feat Laycraft in Perfection? For I hope, our Author (who, whenever he's at a Loss, curses Priestcraft for it) will in due time, if you shall be pleas'd to communicate the following Papers, be abundantly convinc'd, that his beloved Discovery (that the Clause was forg'd by the Priests) which he pretends to have (g) demonstrated (h) beyond

(g) Pag. 45.

(h) Pref. p. 5.

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all Contradiction (i) *by* incontestable Evidence (k) *by* the highest Evidence a Matter of Fact is capable of, *even* (l) the greatest Evidence in the World; *is in Reality, notwithstanding all his unparallel'd Confidence, an arrant Cheat, which he has endeavor'd to palm upon Mankind, by sham Reasonings, heaps of Blunders, impudent Untruths, and malicious Slanders, merely to abuse the Priests.*

And what has he gotten by this, and his other Labors? Why, Shame and Confusion in good Plenty. For the Priests have been too hard for him. They have fully shewn, that as they have a better Cause, so they can easily muster up more Learning and Honesty in Defence of it, than our Author and all his Associates will ever be able to grapple with. In short, he has taken great Pains to purchase Universal Contempt; and every new Bauble he has sent abroad, has furnish'd the Priests with new Triumphs over him. And take my Word for it, the farther he goes, the deeper he'll sink. As for his Reasonings, I must own, they are pretty harmless, and are not like to do much Mischief: and if I mistake not, his Insincerity is by this time so flagrant, that for the future his Calumnies and Falsifications will need no other Answer, but that they are his. Till he can produce but one single Priest, that exceeds himself in those infernal Qualities, he will be unworthy of a more distinct Reply.

(i) Pag. 31.

(k) Pag. 32.

(l) Pag. 39.

As for my self, I sincerely protest, I do not bear him the smallest Grudge. I am indeed personally injured (and so is every Clergyman) when the very Character of a Priest is represented as injurious; as if the Devil entred into a Man by Holy Orders, and he could not retain common Honesty after the Imposition of a Bishop's Hands. But such has been the Conduct of your Friend, that we may safely despise him. The Impotence of his Malice is notorious: and therefore, tho' he is indeed the Object of our Pity; yet 'tis not in his Power to raise our Indignation. We don't esteem him considerable enough to deserve our Anger: But we are passionately grieved at that obstinate Aversion to the Gospel, which has created in him an irreconcilable Hatred of our Order.

Had he fallen upon none but vicious Priests, and such as act inconsistently with their sacred Obligations; I should most heartily have join'd with him. For no Man hates a bad Priest more perfectly than my self; as some very remarkable Passages of my Life have evinc'd. But is this your Friend's Case? Were not his Zeal directed against Priests as such, he would not have rail'd at Priests without Distinction; but labor'd to reform the Guilty by Correction. He would not have blacken'd the whole Order; but used his Endavors to purge it from such as are a Scandal to it. This, I say, would become a Writer, that had a mind to distinguish between a Priest and his Vices, and hated the one for the sake of the other. But our Author had a quite contrary Purpose. If Priests are essentially bad, if their Natural Talents are bent upon the most villainous Practices; 'tis cer-

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tain, the High Priest of our Profession, the blessed Founder of the Priestly Order, the Holy Jesus himself, could not be good. And therefore, for the Propagation of Infidelity amongst us, the Devil and his Agents (tho' they can't but know, that the Clergy of the Established Church in particular, are a sufficient Confutation of their Malice) would fain bear the World in hand, that Priests must be therefore Villains, because they are Priests.

No doubt, every good Priest glories in this Usage, and rewards the Offenders with his Prayers. Were not our Order truly useful, we should not be thus brutishly treated. God be praised, that we are so greatly honor'd, as to suffer for this Cause. When the Captain of our Salvation is ridicul'd in Print, and the Credibility of his History is impiously compar'd with that of the Py'd Piper and Sommonocodom ; no wonder that his Priests are outrag'd in the grossest Manner.

I should not deserve the Name of a Christian, much less be worthy of my Priestly Character, were I in any the least pain upon this Account. I thank God, I know whom I have believ'd. I am fully satisfy'd, Christianity will bear the severest Tryal ; and as long as Christianity subsists, the Cause of its Priests is secure. Nay, were it not for the sake of those unhappy Souls, that must eternally perish for doing it ; should I not be infinitely more griev'd for their inexcusable Sin, than anxious about the Event ; How gladly would I see Christianity oppugn'd with the strongest Efforts of Subtilty and Learning ? How gladly would I know the very utmost, that Hell it self can object, or invent, to the Prejudice of it ? For

to Anthony Collins, Esq. xix.

For my part, since in these our Days 'tis thus rudely attack'd by the Legion of Priesthaters; since neither a regard to Decency, nor any other Consideration, can deaden the Virulence of their Tongues and Pens, but the Blessed Jesus, in the midst of a Christian Country, is burlesqu'd with a more saucy Impudence, than the Turks themselves would endure; since the implacable Enemies of the Gospel are under no Restraint, but vomit Blasphemy in the open Streets: I rejoice, that it was my good Fortune to live in this Age, because it affords me the clearest Conviction of the Truth, by displaying before my Eyes the despicable Vanity of all that has been advanc'd against it. I am sure, its Adversaries have hitherto appear'd Devils, rather in Inclination, than in Skill. Their Performances have betray'd more of the Clown, than of the Scholar. Could nothing more be said for Christianity, than has as yet been said against it; I should be asham'd to believe it. 'Twould really be a Religion fit for none but Fools. Blessed Cause! which nothing can undermine or weaken! The Scepticism and Infidelity of this licentious Time, is a thorough Demonstration of the Certainty of our Religion. How therefore ought we to adore God's Providence for permitting such Riots against his Everlasting Truth? I can't but foresee a blessed Issue of this Libertine Spirit. Christianity will be the more firmly establish'd by the present Struggle. For in His due time, in spite of Infidels, God must and will be glorify'd. And how will the Haters of the Lord gnash and grin for Madness? How will it invenom the Anguish of their Despair and Damnation? when

xx. A Prefatory Epistle

they shall be forced to perceive, that the Priests, those invincible Champions of the best Cause, have finish'd their Master's Battels, completed his numberless Victories, and must therefore shine as the Favorite Instruments of the Almighty, for erecting their crucify'd Lord a glorious Throne upon the Spoils of all the Powers of Darknes?

In the mean while, Sir, I earnestly implore your Compassion for your Friend, whose Repentance I pray for with the most ardent Devotion. Let me prevail upon you to imploy your Interest and Authority, in bringing him to a Sense of those detestable Crimes, which will not only ruin his Soul in the next World, but make him scandalous in this; unless he resolves upon, and pursues, such Measures for the future, as may recover his Credit, and incline Mankind to think him capable of acting honestly, when the Priests are concern'd. This will demonstrate, that you love him sincerely: and indeed I cannot but add, that the Rules of Friendship oblige you to it.

Oh, that you could engage him to examin Things fairly, and to consider the Merits of our Cause impartially! Alas! the whole Manner and Tendency of his Writings yield us too many broad Indications (I should say, Demonstrations) of a most perverse Disposition, fond of mere Novelty, eager in Singularity, imbitter'd against the Gospel, and against the Priests merely for the Gospel's sake. What this will end in, God only knows. However, I am persuaded, it would become him much better to act ingenuously, and openly to renounce that Faith which he manifestly hates; than by a verbal Profession to seem in some
sort

sort a Christian, only that he may the more effectually do Despight to the Spirit of Grace, by stabbing the Cause of God, upon every Occasion, in such a secret and treacherous manner, as a generous Enemy would scorn. But I perceive, the Example of Judas still prevails. There are those now in the World, who pretend themselves the Disciples of Christ, only that they may the more conveniently betray him. God grant, that tho' they imitate the Practice of Judas, they may repent in due time, and escape that Curse which Judas inherits. What a Terror should those Words of the blessed Jesus strike into your Friend, Wo unto that Man by whom the Son of Man is betray'd: it had been good for that Man, if he had not been born, Matt. 26. 24!

May that God, who desireth not the Death of a Sinner, soften the Heart of this unhappy Gentleman, and cause him to perceive his own Danger, before it be too late to avoid it. May your Endeavors, Sir, be earnest and succesful; and may there be Joy in Heaven and Earth at his Conversion. I speak it from the bottom of my Soul, this is the worst thing I wish him; and while I have the Bowels of a Christian remaining in me, 'tis what I shall incessantly beg of the Father of Mercies.

Without a Complement to you, I have observ'd in your Conversation such a Readiness of good Expression, and such a Fluency of proper Language; that I am confident, you could not want a suitable manner of Address, were you to plead with another Man upon this sad Occasion. My only Fear is, that your Concern for a Friend, and the Regard you will natu-

rally shew him upon the Account of that endearing Relation, will fetter your Tongue, and enervate that Zeal, which otherwise could not fail of great Success. I need not suggest to you, that much Tenderness is in such Cases merciless Cruelty. I am indeed exceedingly desirous, that your Application may be made to him in as soft a manner, as the Nature and Circumstances of his Malady will permit : But there is a Necessity of some rough Work, when one has to deal with a Sinner that appears harden'd. A Man must exert his Strength, as well as Skill, that undertakes the Cure of a fear'd Conscience. I flatter my self however, that you will neither decline the Service you owe him, nor suffer your Heart and Hands to fail in the Operation. God grant, that you may bring him to a clear sight, and a perfect loathing, of his Evil Courses.

When this is in any Measure effected, I dare say, you will agree with me, that a Retraction of his scurrilous Ribaldry is absolutely necessary. Whether Men are oblig'd publicly to acknowledge whatever Errors they have openly espous'd, when they become sensible of them, I will not at present dispute. I might perhaps be thought too severe a Casuist, should I state and determin that Point. But when Men have publish'd such falsehoods in Fact, and such monstrous Calumnies, as tend to the manifest Prejudice of God's Truth, and to the Reproach and Mischief of others ; certainly their Hearts and Foreheads must be thoroughly harden'd, if they do not endeavor to repair the Injuries they have been guilty of, in the most effectual Manner. And how this can be perform'd without a Retraction, I must confess, is past my Understanding.

to Anthony Collins, Esq. xxiii.

I can't but think, that every Gentleman, even tho' he were no Christian, will grant me thus much; and I hope, I have so much Knowledge of your self, that I may venture to affirm, that these are your Sentiments. Let me beseech you therefore to bring your Friend, if possible, to a sutable Practice. Deal plainly with him. Suppose that any Priest had written a Book equally full of the most shameless Untruths, and the bitterest Slanders; ask him seriously, and put it home to his Conscience, Whether he would not esteem that Priest an arrant Knave, if he did not, after due Conviction, openly repent of his Wickedness, and testify the Sincerity of his Amendment by humbling himself before God and Man. And if common Honesty (setting aside Revel'd Religion) would oblige a Priest to act thus by others; does not the same common Honesty oblige your Friend to act thus by the Priests? Whatever Notions he has of Christianity, and how much soever he may malign the Priests for being the Supporters of it: yet surely the Consideration of their being Priests, does not cancel the Bonds of Natural Justice towards them, and render them unworthy of that Equity, which even Cannibals may demand from all that wear the Shape of Men.

*Whether your Friend can be wrought up to this degree of Integrity, the Event will determin. I confess, his not appearing at all mortify'd by what Mr. Bedford has written against him so many Years since, staggers those Hopes which I would fain conceive of him. You are certainly able to rouse his Conscience, by setting his Sins in order
before*

before him, the best of any Person I know. And therefore I have been embolden'd to make you this Public Address, your Compliance with which (by God's Blessing) I hope you will never see Cause to repent of.

As for the Papers which accompany this Letter, I need say little of them. They contain the Result of some Inquiries, to which I was led by mere Chance. I was of Opinion, that the Matters discoursed of in them, wanted and deserv'd to be clear'd; and therefore I doubt not but I have pleas'd God, because I have endeavor'd to be serviceable to his Church, in the doing of it.

If any Person should imagin, that I have bestow'd too much Pains on some Parts of them; 'tis sufficient, that I think otherwise. For since the Labor is my own; I have certainly a Right to be as liberal of it as I please, and to proportion it according to my own Judgment.

If it should be thought, that such a minute Exactness in the Collation was needless; I answer, that I soon saw a Necessity of making such a Collation (the Reasons I need not mention) tho' I did not then certainly know, whether I should be oblig'd to use, and to argue from, the seeming Trifles that are in it. But I can now say, that very many of those seeming Trifles, prove to be Matters of Importance (the Perusal of the 23d and 24th Chapters, not to point at others, will abundantly evince this) and I could not conveniently separate them from such as do not yet appear, tho' perhaps they may hereafter, to be of real Consequence. However, those that seem

at present of no Moment, are but a very moderate Addition to those, which could not possibly have been omitted without injuring my Design; and since I did not grudge the Pains of collecting them all, I hope no Man will grudge the Paper, which a part of them fills.

You will observe, Sir, that I have not alleged Mr. Selden's Testimony for the Genuiness of the Controverted Clause, preserv'd to us by the Collector of his Table Talk, in the Article Church. I have indeed rejected the Authority of that Collector in another Case, mention'd Ch. 32. p. 410. and accordingly I have not urged it in this. Tho' I must own, I can't but think this Testimony sufficient to have turn'd the Scale, had we not better Evidence. For tho' that Collector blunders egregiously, when he reports Matters beyond his Depth; yet in Matters of a different Nature, I can't but believe he speaks the Truth. For I am persuaded (and I believe, you are so too) that he was equally ignorant and honest.

'Twas needless to mention Dr. Heylyn's repeated Attestations of the Genuiness of this Clause, in his Book on the Creed, p. 400. and his Cyprianus Anglic. p. 18, 19. because what I have quoted from his other Writings, Chap. 7. is abundantly sufficient.

If your Friend should suspect my Veracity, upon which so much of my Book depends; I hope, he will do me the Justice to demand a sight of my Vouchers, whether Printed or Manuscript. The Principal of of them (particularly the remarkable Copy E, for the Use of which I do hereby return my humblest Thanks

xxvi. A Prefatory Epistle, &c.

to the Right Reverend and Right Honorable Nathaniel Lord Crew, Bishop of Durham) are at present, and will continue for a Month or six Weeks (for I presume, my Business will detain me here so long) at my Lodgings in this Place, or else at a small Distance from them. You, Sir, have seen many of them already: but I shall always esteem and acknowledge my self oblig'd to you for accepting another Sight of any thing I can shew you; or for inducing such, as may possibly desire Satisfaction, to do me the Favor of receiving it from me, whilst 'tis in my Power to give it.

I shall only add, that I did my self Collate every one of the Copies, both Printed and Manuscript, except those which I call Bod. 1. and Bod. 2. for the Collation of which, as also for many other kind Offices, I am bound to thank my very worthy Friend Tho. Hearne, Esq. Law Beadle of the University of Oxford.

I am, with that Sincerity which becomes my Sacred Character,

S I R,

Your most Obedient, and

CHELSEA,
April 20. 1715.

Most Humble Servant,

in all Christian Offices,

THO. BENNET.

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ERRATA.

Page 1. line 23. read 35. p. 164. l. 24. read MS. A. p. 173. l. 4. blot out *intire*. p. 209. l. 22. read *Cheston*. l. 26. read *Cottrell*. l. 34. read *Fluyd*. p. 210. l. 22. read *Mevrick*. p. 214. l. 7. read *of injured*. p. 216. l. 9. read *Bishop of Ely*. p. 222. l. 12. read *Pointings, the manifest Mistake of et for est in Art. 2. Numb. 20: and.* p. 288. l. 21. read *4to*. p. 307. l. 34. read 64,66,67. p. 326. l. 11. for *write* read *Copy*. p. 410. l. 32. read *Editor; because*.

 The *Errata* of the *Collation* are printed at the End of the Book.

THE

THE INTRODUCTION.

I Shall prepare the Way for my intended *Essay*, by exhibiting a *Collation* of all the ancient Copies of the Articles, both Printed and Manuscript.

Now there are two MS. Copies of the Articles, the one in *Latin*, the other in *English*, which were both given, with a vast Quantity of other MSS. to *Corpus Christi* (commonly call'd *Bennet*) College in *Cambridge*, by Archbishop *Parker*. The *Latin* Copy was signed *Jan. 29. 1562.* and the *English* Copy was signed *May 11. 1571.* Each of these Copies is denoted in the following *Collation* by the Letters MS. But the Distinction is apparent notwithstanding. For when the Reference belongs to the *Latin* Text, the Letters MS. betoken the *Latin* Copy; but when the Reference belongs to the *English* Text, those Letters betoken the *English* one.

The Printed Copies are numerous. They are partly *Latin*, and partly *English*.

One *Latin* Copy is printed in *Octavo* by *Reginald Wolf*. It contains 36 Pages (reckoning the Title, and the Blank on the back side of it, for two) but the Pages are not numbred. It bears Date 1563. In the Title Page there is a Fruit Tree describ'd in a sort of a Target, under which are two Boys; the one seems climbing, the other gathers the Fruit fallen to the Ground; and between the Limbs of the Tree there is a Label with *Charitas* in it. The Articles are printed in *Roman*, but the Titles in

B

Italic.

Italic. This in the following *Collation* is denoted by the Letter W.

Another *Latin* Copy is printed in *Quarto* by *John Day*, and contains 24 numbred Pages ; of which the Title Page, and the Blank on the back side of it, are two. It bears Date 1571. The Title Page is inclosed with such an oblong rectangular Compartment or Garniture, as is much more sutable to an *Octavo* than a *Quarto* Book. The Titles of the several Articles are printed in *Roman* ; but the Articles themselves in *Italic*. The *Latin* Text in the following *Collation* expresses this Edition.

But then there are in the *Bodleyan* Library two *Latin* Copies of *Wolf's* Edition, which are corrected with a Pen ; and I shall accordingly exhibit the Variations made by those Corrections.

The first has a Parchment Roll fastened to it, containing the Names of above an hundred Persons, *viz.* those who compos'd the Lower House of Convocation in 1571, with Dr. *John Elmer* (then Prolocutor) at the Head of them. This Copy is call'd *Bod. 1.* in the following *Collation*.

The second is in diverse Places corrected and marked, and the Letters MS. are sometimes added ; which imports, that 'twas in diverse (probably in all those) Places corrected by a MS. Now this Copy was bound, after it came into the *Bodleyan* Library ; and the Binder has cut off part of the Marginal Notes ; probably, because he was not caution'd against it, and was not aware, that they might be of Consequence. In the following *Collation* this Copy is call'd *Bod. 2.*

The printed *English* Copies are no less than Fourteen. They are partly in *Octavo*, and partly in *Quarto* : but all of them are printed in black Letter, except in the Titles of the Articles, &c.

Of

Of the *Octavo* Copies, the first contains 36 Pages (not numbred) two of which are the Title, and the Blank on the back side of it. The second contains 32 Pages, which (as in the former) are not numbred, and two of them are the Title and the blank Leaf behind it. The Title of each of these Editions is included within the same oblong rectangular Picture, in the middle of the upper part of which there is an Oval describ'd lengthwise, with a Cypher containing the Letters of the Name of *Richard Fugge*. These Editions bear no Date of the Impression: but 'tis reasonably concluded, that they were both publish'd before 1571; 1. Because the Title of the Twenty first Homily of the Second Tome, which was occasion'd by the Northern Rebellion in 1569, is not added to the Thirty fifth Article, as 'tis in all the Editions I have seen, whether in *Latin* or *English*, that were printed in or after the Year 1571. 2. Because they agree with each other (except some trifling Differences) whereas they vary considerably from all the Editions both *Latin* and *English*, that were printed in or after the Year 1571. The first of these Editions is in the following *Collation* denoted by the Letter A, the second by the Letter B.

I must add, that tho' I call the foregoing two Editions by the Names of the first and second; yet I do by no means presume to say, that the one preceded the other in the time of Publication. 'Tis not probable, that they came out both together; but which came out first, I know not. However, I was oblig'd for Order's sake to distinguish them by those Appellations, which whether they are rightly placed, 'tis perhaps impossible to determin.

Of the *Quarto* Copies there are no less than eight, which were *certainly* printed in the Year 1571. Four of these have, and four of them have not, the controverted Clause of the Twentieth Article.

Those four which have the controverted Clause, are printed by *Fugge* and *Carwood*; and do each of them contain 25 numbred Pages; of which the Title Page, and the Blank on the back side of it, are two. After those 25 Pages there are two others not numbred, containing the Table, the Printers Names, the Date, &c. On the back side of the last of those two Pages, there is the Picture of a Pelican feeding her young Ones with her Bloud, inclosed in an Oval, which Oval has a double Verge and Inscription, the inner being *pro lege Rege & grege*, the outer being *Love Kepyth the Lawe, obeyeth the Kynge, and is good to the Commen Welthe*; with a Cypher under the Oval, containing the Letters of *Richard Fugge's* Name, with Devices, &c. The Title of the first, third, and fourth of these Copies, is in the middle of an oblong rectangular Picture, in the middle of the upper part of which there is a Circle with the Cypher of *Richard Fugge*. The Title of the second is inclosed with an oblong rectangular Compartment or Garniture, made up of four Wooden Cuts, and in the middle of the bottom Cut there is a circular Figure, with *R. J.* in the Centre, and these Words, *Omnia desuper*, describ'd in the Verge, between a single Line on the inner side, and a double Line on the outer. In the following *Collation* the *English* Text expresses the first of these Copies, the second is denoted by the Letter C, the third by D, the fourth by E.

Those four Copies of the Year 1571, which have not the Controverted Clause, are also printed by

Fugge

Fugge and *Carwood*; and contain each of them in like manner 25 numbred Pages, of which the Title Page, and the Blank on the back side of it, are two. They have also the same Pictures in the Title, and at the end, with the first, third, and fourth of those which have the Controverted Clause. In the following *Collation* the first is denoted by the Letter G, the second by H, the third by I, and the fourth by K.

Here again I must remind the Reader, that tho' I was forc'd to range these Copies into several Sorts, and of each Sort to number a first, second, third and fourth; yet I do not thereby mean, and I desire I may not be understood to say, that they are all of different Editions, much less that they were publish'd precisely in that Order. Only I was oblig'd to distinguish them, and I knew no better manner of doing it.

But there is another Copy in *Quarto*, printed by *Fugge*; for *Carwood* (I presume) was then either dead, or parted from *Fugge*. The Title of this Copy is inclos'd with the same Compartment, which that Copy has, which I have nam'd C. Only with this Difference, that that Cut which is on the right Hand in C, is on the Top in this; and that Cut which is on the Top of C, is on the right Hand in this. This Copy contains 21 Pages; of which the Title, and the Blank on the Back side, are two. After those 21 Pages there is one Page containing a Table, and then a Leaf with a Picture of a Pelican, &c. as in several others before. It bears no Date of the Impression: but since 'tis not Dated after the Year 1571, I was willing to add it; because 'tis certainly very ancient, and 'tis possible (tho' I think not probable) that it might have been printed in that Year. I may add, tho' I confess it weighs little or nothing, that in the Title of that

Copy which I used, some Person had written under the Words *Cum Privilegio*, the Figures 1571. This Copy is denoted by the Letter L in the following Collation.

As for those Editions which where *certainly* printed after the Year 1571, I do not think 'em worth our Notice at present. For no Alteration has been made in the Text, whether *Latin* or *English*, by any sort of Authority since that Year. However, there is one other Impression of a much later Date, which I was resolv'd to exhibit the Collation of, for a Reason which will in due time appear. 'Twas printed in 1628, and contains 20 Pages, not numbred, in the last of which twenty Pages is the *Ratification*, and Part of the Table, the rest of it being contain'd in the next Page. His Majesties *Declaration* is prefix'd; containing six numbred Pages. The Title Page has the King's Arms, with proper Supporters, and the Motto *Dieu & mon Droit*. This Edition is denoted by the Letter F.

As for the Collation it self, the Method I intend is this. I shall exhibit the *Latin* and *English* Texts in opposite Pages. I shall first give the general Titles, and then the several Articles in their Order, with their respective particular Titles, and afterwards the Tables. &c. I shall note the smallest Variations of the Copies, even manifest Mistakes of the Press, and the Differences in Spelling and Pointing. Only I must advertise the Reader, 1. That I do not pretend to exhibit the Running Titles, the Directions, or Signatures; nor shall I oblige my self to use Capital or Small Letters according to the Copies I follow; or to use the I or U Vowel or Consonant precisely as they do: but I shall follow the present Mode of Printing; tho' every Letter I shall set down, is found in the Original in one Form or other. 2. That
whereas

whereas in the Editions before the Year 1571, viz. that of *Wolf*, and the two *Octavo English* ones, the Articles are not numbr'd at all; and in all the Editions in and after that Year, they are numbr'd, and numeral Figures are accordingly placed in the Margin: I shall only give the Number of each Article in Words at length at the beginning of it, and not oblige my self to inform the Reader, whether the numeral Figure be rightly printed, whether it be plac'd on the right or left side of the Page, or whether it has a full Point after it, or no. 3. That whereas the Articles are numbr'd in both the MSS. in *Bennet College Library*; but in that of the Year 1571 they are numbr'd very falsly, whereas in that of the Year 1562 they are numbr'd truly: I shall in the following *Collation* take no Notice of the Numbers of the MS. of 1562, except in the Thirty fifth Article, where the Number is differently plac'd; but shall constantly observe, how each Article is numbr'd in the MS. of 1571, whensoever the Number differs from that which is express'd in the other numbr'd Editions. 4. That in the MSS. especially the *English* one, there are very many Abbreviatures and other Marks, some of which may stand for different Letters; particularly in the *English* MS. the same Mark manifestly denotes sometimes *e*, sometimes *s*, and sometimes *es*. 'Twas impossible for me constantly to determin, what particular Letters the Writer meant by a Mark or Abbreviature; but I have endeavor'd to come as near his Spellings as I could. And therefore, if another Man should guess, that one Letter more, or one Letter less, might sometimes be intended; I hope, I shall not be charg'd with Misrepresentation. 5. That in the MSS. there is sometimes an oblique Dash of a Pen at the end of a Paragraph, or the like, some-

times with, and sometimes without a Point ; which Dashes could not, and need not, be expressed in the *Collation* : and therefore I have contented my self with observing when there are Points, without observing when there are such Dashes, even tho' they seem design'd to supply the use of Points.

I have already given an Account of the Copies I use, &c. However, for the Reader's Ease, I shall subjoin the following Table.

The <i>Latin</i> Text ex- presses <i>Day's</i> Edi- tion of 1571 (see <i>p. 2.</i>) and is	Collated with	1. The <i>Bennet</i> Col- lege MS. of 1562 (see <i>p. 1.</i>) which is	Denoted by	MS.
		2. <i>Wolf's</i> Edition (see <i>p. 1.</i>) which is		W.
		3. The subscribed Copy of <i>Wolf's</i> E- dition in the <i>Bod-</i> <i>leyan</i> Library (see <i>p. 2.</i>) which is		Bod. 1.
		4. A Copy of <i>Wolf's</i> Edition corrected by a MS. which Copy is also in the <i>Bodleian</i> Libra- ry (see <i>p. 2.</i>) and is		Bod. 2.

The English Text expresses the first of those Quarto English Copies of 1571, which has the Controverted Clause of the twentieth Article in it (see p. 4.) and is

Collated with

1. The Bennet College MS. of 1571 (see p. 1.) which is MS.
2. The first of the 8vo English Edit. printed before the Year 1571 (see p. 3.) which is A.
3. The 2d of those 8vo English Edit. printed before the Year 1571 (see p. 3.) which is B.
4. The second of those Quarto Engl. Copies, which has the Controverted Clause of the 20th Article in it (see p. 4.) which is C.
5. The third of those Copies (see p. 4.) which is D.
6. The fourth of them (see p. 4.) which is E.
7. The Edition publish'd by the Command of K. Charles I. in the Year 1628 (see p. 6.) which is F.
8. The first of those 4to English Copies, which wants the Contro. Clause of the 20th Article (see p. 5.) which is G.
9. The second of them (see p. 5.) which is H.
10. The third of them (see p. 5.) which is I.
11. The fourth of them (see p. 5.) which is K.
12. An ancient Copy of an uncertain Date, without the Controv. Clause, probably printed soon after the Year 1571 (see p. 5.) which is L.

Denoted by

Upon

Upon the whole, no less than eighteen Copies, printed or MS. are exhibited and compared with great Care and Fidelity. However, 'tis possible I may have been guilty of some Mistakes; especially considering that such Work is utterly disagreeable to my Inclination, and that the far greater Number of Variations are mere Trifles. I am therefore heartily unwilling, that any Person should intirely rely upon my Exactness. At least, I heartily wish, it may be strengthened and confirmed by the Curiosity of those, who have Patience enough to examine and prove it. To encourage such Persons, I will inform them, where these Copies may be found.

I have already observ'd, that the two MS. Copies are in *Bennet College Library in Cambridge*; and that the two corrected Copies, which are also to be considered as MSS. are in the *Bodleian Library at Oxford*.

Now there are fourteen several Copies besides; of which no less than ten (a very great Number, considering the extraordinary Rarity of such Papers) are in the vast and noble Library of *St. John's College in Cambridge*, of which I had the Honor to be for some Years Fellow, *viz. Wolf's and Day's Latin ones*, and those which are denoted by the Letters A, B, C, D, F, G, I, K. That Society had long been furnish'd with *Day's Latin Edition*, and those which I call A, F, and G; and the respective Proprietors most readily consented (I heartily thank them) to lodge six others in the same place, *viz. Wolf's Edition*, and those which I call B, C, D, I, and K. The Reverend Dr. *Thomas Tanner*, Chancellor of *Norwich*, gave *Wolf's Edition*. *Anthony Collins, Esq;* of *Lincoln's Inn*, gave the Copy B. The Reverend Mr. *Christopher Anstey*, Fellow of *St. John's*, gave the Copy C. The Reverend Dr. *Thomas Wyatt*,
Canon

The INTRODUCTION.

III

Canon Residentiary of *Sarum*, gave the Copy D. The Reverend Mr. *William Needham*, Rector of *Alresford* in *Hampshire*, gave the Copy I. And *Charles* Lord Bishop of *Norwich* gave the Copy K.

The Copy L is in the public Library of the University of *Cambridge*.

The Copy E is in that Library, which was erected at *Durham* by Bishop *Cosin*, and is commonly call'd the *Bishop's Library*.

So that thirteen of the eighteen Copies may be seen as it were at one View; and no less than sixteen of them are actually lodg'd in such public Places, as may be repair'd to by Posterity.

There are two more in private Hands; nor can I say, where they will be afterwards lodg'd. But I am persuaded, *Gilbert* Lord Bishop of *Sarum*, who lent me that Copy, which the *English* Text expresses, and *Thomas Rawlinson*, Esq; of the *Inner Temple*, who lent me H, will be as ready to oblige others with the Use of those Curiosities, as I have always found them ready to furnish me, in the kindest manner, with whatsoever I have desir'd of them.

Here follows the *Collation*.

[I] A R T I C U L I,

de quibus convenit inter Archiepiscopos, & episcopos utriusque provinciæ, & clerum universum in synodo, Londini. An. Dom. 1562. secundum computationem ecclesiæ Anglicanæ, ad tollendam opinionum dissensionem, & consensum in vera religione firmandum.

Æditi autoritate

Serenissimæ Reginæ.

Londini,

apud Johannem Dayum

Typographum.

An. Domini.

1571.

[1] *The Title in MS. runs thus,* Articuli de quibus in Synodo Londinensi Anno Domini 1562 ad tollendam opinionum dissensionem & consensum in vera religione firmandum inter episcopos convenit.

The Title of Wolf's Edition runs thus, Articuli, de quibus in Synodo Londinensi anno Domini, juxta ecclesiæ Anglicanæ computationem, M.D.LXII, ad tollendam opi-

nionum dissensionem, & firmandum in vera religione consensum, inter Archiepiscopos Episcoposque utriusque provinciæ, nec non etiam universum Clerum convenit.

Regia autoritate
in Lucem editi.

Londini, Anno Domini
M.D.LXIII.

[1] ARTICLES [2] agreed [3] on by the
[4] Archbyschoppes [5] and [6] Byshoppes
of both [7] provinces [8] and the Whole [9] Cler-
gie [10], in the convocation holden at London [11]
in the [12] yere [13] of our [14] Lorde God [15].
[16] 1562 [17]. [18] for [19] the [20] avoydyng of
[21] Diversities of opinions, and for the [22] stabli-
shyng of [23] consent [24] touching true religion.
[25] Put foorth by the [26] Queenes authoritie. [27]

[1] Here beginneth the first Page
in MS. And note, that on the
upper Part of the inner Margin of
the said first Page are these Words
written in large Letters, viz.

printed in Lattin
and English.

[2] full Point A.

Comma B.

read whereupon it was
agreed by MS. A. B. C. D. G.
H. I. K. only in MS. read wher-
upon.

[3] upon F.

[4] Archbyschoppes MS.

Archbischoppes B. D. G.

H. I. K.

Archbishops F. L.

Archbyschoppes A. C.

[5] Comma A. B.

[6] Byschoppes MS.

Bishops A. B. C. F.

Byschoppes D. G. H. I. K.

Byshops L.

[7] insert the MS. A. B.

[8] Comma MS. A. B. F. L.

[9] Clergie MS.

Clergye A.

[10] no Comma MS.

Colon F.

[11] Comma B. F.

[12] yeere F. L.

[13] omit of our Lorde God F.

[14] Lord A. B.

[15] no full Point MS.

[16] M.D.LXII. A. B.

[17] no full Point MS.

[18] insert according to the
Computation of the Church
of Englande, MS. A. B. C. D.
G. H. I. K. L. only in A. and C.
read accordyng, and in A. read
England, and in MS. B. and L.
read Church.

[19] thavoydyng A.

[20] avoiding MS. D. F. G.
H. I. K.

[21] the A. B. C. D. G. H.
I. K. L.

[22] stablshyng MS. F.

stablyshyng A. B.

establyshyng L.

[23] consente MS.

[24] Comma B.

touchinge MS.

touchyng A.

[25] This is omitted in MS.

Here is no Break A.

Instead of this in F. read as
follows, Reprinted by his Maje-
sties commandement: with his
Royal Declaration prefixed
thereunto. Then follow the King's
Arms; and afterwards these Words,
London, printed by Bonham
Norton, and John Bill, printers
to the Kings most excellent
Majestie. M.DC.XXVIII.

The aforesaid Declaration, as
being well known, and not to my
present Purpose, I shall omit.

[26] Quenes A.

[27] Here add Cum privile-
gio. L.

ARTICULUS PRIMUS.

[1] *De Fide in Sacrosanctam Trinitatem* [2].

UNUS est vivus [3], & verus Deus [4], [5] æternus, incorporeus, impartibilis, impassibilis, [6] immensæ [7] potentiæ, [8] sapientiæ [9], ac bonitatis [10], creator [11], & conservator omnium [12], tum visibilium [13], tum invisibilium [14]. [15] Et in unitate hujus [16] divinæ [17] naturæ [18], tres sunt [19] personæ, ejusdem [20] essentia, [21] potentiæ [22] ac [23] æternitatis, pater, filius, & spiritus sanctus.

[1] Note, that in MS. this and three other Articles continue and make up that Page, in which the Title is written; and accordingly the Title begins the first Page of MS.

Here begins p. 3. of that Edition which the Text expresses.

Here begins the third Page (reckoning the Title, and the Blank on the Backside of it for the two first) of W.

[2] no Point MS.

[3] no Comma MS. W.

[4] this Comma is struck out in Bod. 2.

[5] eternus MS.

[6] immensæ MS.

[7] potentiæ MS.

[8] sapientie MS.

[9] no Comma W.

[10] Colon W.

[11] no Comma MS. W.

[12] no Comma MS. W.

[13] no Comma MS. W.

[14] Comma MS.

[15] these words are so marked, as if they were to begin a distinct Section, Bod. 2.

[16] divine MS.

[17] nature MS.

[18] no Comma W.

[19] persone MS.

[20] essentie MS.

[21] potentiæ MS.

[22] Comma MS. W.

[23] eternitatis MS.

The FIRST ARTICLE.

[1] Of [2] Fayth in the [3] Holy [4] Trinitie.

THERE is but one [5] lyvyng and true God, [6] euerlastyng [7], [8] without [9] body, [10] partes [11], or passions [12], of Infinite power, [13] wysdome [14], and [15] goodnesse, the maker and preserver of [16] al [17] things [18] both visibie and invisibie. And in [19] unitie of this Godhead [20] there be [21] three Persons [22], of one [23] Substaunce, power [24], and [25] eternitie [26], the father, the Sonne [27], and the [28] holy [29] ghost [30].

[1] Here beginneth the Third
Page of that Copy which this Text
expresseth, as also of A. B. C. D.
E. G. H. I. K.

Here beginneth the First
Page of F.

[2] Faith MS. B. F. G. K.

[3] holie MS.
holie B.

[4] Trinitye MS.

[5] livinge MS.

living A. F.

lyving H. L.

[6] insert and he is MS. A. B.
everlasting MS. B. F.

[7] no Comma MS.

[8] withoute MS.

[9] bodie MS.

bodie A. H. I.

[10] parts MS. F.

[11] no Comma MS.

[12] Semicolon F.

[13] Wisdome A. B.
Wisedome MS. F. I.
Wysdome H.

[14] no Comma MS. B.

[15] goodnes MS. A. B.

[16] all MS. A. B. F.

[17] thynges A. B. I.
thyngs H.

[18] Comma B.

[19] unity F.

[20] Comma I. L.

[21] thre MS.

[22] no Comma L.

[23] substance MS. F. L.

[24] no Comma A.

[25] eternitye MS.
eternity F.

[26] Semicolon F.

[27] no Comma A.

[28] holie MS.

[29] Ghoste MS.

[30] no Point E.

ARTICULUS SECUNDUS.

[1] *De Verbo, sive Filio Dei, qui verus Homo factus est.*

Filius, qui est Verbum patris, ab [2] æterno [3] à patre genitus, verus [4] & [5] æternus Deus, ac patri consubstantialis, in utero [6] beatæ Virginis [7], ex il[8]lius Substantia [9] naturam humanam assumpsit [10]: ita ut [11] duæ [12] Naturæ, [13] divina & humana [14], integre atque perfecte [15] in unitate [16] personæ [17] fuerint inseparabiliter [18] conjunctæ [19], ex quibus [20] est

[1] *The Title runs thus, Verbum dei verum hominem esse factum. MS: W. only in MS. there is a Comma after dei, and after factum.*

[2] eterno MS.

[3] Comma MS.

[4] Comma MS.

[5] eternus MS.

[6] beate MS.

[7] no Comma W.

[8] p. 4. W.

[9] Comma MS.

[10] Comma MS.

[11] due MS.

[12] nature MS.

[13] *here is a Parenthesis after the Comma MS.*

[14] *here is a Parenthesis instead of the Comma MS.*

[15] Comma MS.

[16] persone MS.

[17] Comma W.

[18] conjuncte MS.

[19] Colon W.

[20] *et instead of est MS.*

The SECOND ARTICLE.

[1] *Of the* [2] *Worde or Sonne of God* [3] *which was made* [4] *very Man.*

THE Sonne [5], [6] which is the [7] worde of the father, begotten from [8] everlastyng of the father, the [9] very and eternall God, of one [10] Substaunce with the father, [11] toke mans nature [12] in the wombe of the [13] blessed Virgin [14], of [15] her [16] Substaunce [17]: so that two whole and [18] perfect natures, that is to [19] say [20] the Godhead [21] and [22] manhood [23], [24] were joyned [25] together in one [26] person [27], [28] never to be [29] divided,

[1] *read That the MS. A. B.*
 [2] *Word A. F.*
 [3] *full Point MS.*
 Comma I. L.
 whiche I. L.
 omit which A. B. MS.
 [4] *verie MS.*
 [5] *no Comma MS. I.*
 [6] *whiche I. L.*
 [7] *word A. F.*
 woorde L.
 [8] *everlasting MS. F.*
 [9] *verie MS.*
 [10] *substance MS. F.*
 [11] *tooke MS. F. H. I. L.*
 [12] *Here beginneth the fourth*
Page of that Copy which this Text
expresseth, as also of A. C. D. E.
G. H. I. K.

[13] *blessid MS.*
 [14] *no Comma MS. A.*
 [15] *here beginneth Page 4. B.*
 [16] *substance MS. F. L.*
 [17] *full Point MS. A.*
 [18] *perfecte MS. L.*
 [19] *saye A.*
 saie MS.
 [20] *Comma MS. A. B. F. G.*
 H. I. K. L.
 [21] *Comma MS.*
 [22] *Manhod A. B.*
 [23] *no Comma MS. A. B.*
 [24] *weare MS.*
 [25] *togeather L.*
 [26] *personne MS.*
 [27] *no Comma MS.*
 [28] *here beginneth p. 1. F.*
 [29] *devided MS. A. B.*

unus Christus, verus Deus [21], & verus homo [22], qui vere passus est, cruci [23] fixus, mortuus, & sepultus, ut patrem nobis reconciliaret, essetque [24] hostia [25], non tantum pro culpa originis, [26] verumetiam pro omnibus actualibus hominum peccatis. [27]

[21] *no Comma MS. W.*

[22] *Colon W.*

[23] *p. 4.*

[24] *omit hostia, W. but this Mistake of the Press is corrected at the end of W, as this Collation will shew. The Word hostia is here added with a Pen in Bod. 1. but this Correction (as also another in the 25th Article) seems to have been made with paler Ink, and in a different Hand from the rest, which are all in the same Hand*

and with the same Ink. The word hostia is also here added with a Pen in Bod. 2. with this Note ---ic etiam ---rigitur, for sic etiam corrigitur, referring to the printed Erratum at the End of W.

[25] *no Comma MS.*

[26] *verum etiam W.*

[27] *the Word Sacrificium is here added, but a Line is drawn thro' it, so that 'tis struck out again. Bod. 1.*

ARTICULUS TERTIUS.

De Descensu Christi ad inferos.

[1] **Q**uemadmodum Christus pro nobis mortuus est [2], & sepultus, ita est etiam credendus ad inferos descendisse [3].

[1] *Quemadmodum W.*

[2] *no Comma W.*

[3] *Comma MS. and then follow these Words (but struck through with a red Led Pencil) viz. Nam corpus usque ad resurrectionem*

in sepulchro jacuit, spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno, detinebantur, fuit, illisque predicavit, quemadmodum testatur Petri locus.

[30] whereof is one [31] Christe, [32] very God
[33] and [34] very man, [35] who [36] truly
[37] suffered, was crucified, dead [38], and [39] bu-
ried [40], to [41] reconcile his father to us [42],
and to be a sacrifice [43], not [44] only for
[45] originall [46] gylt, but also for [47] all actu-
all sinnes of men.

[30] whereof MS.

[31] Christ F. H. I.

[32] verie MS.

[33] Comma A. B.

[34] verie MS.

[35] whoe MS.

[36] truly A.

truelie MS.

[37] suffred A. MS.

[38] no Comma MS. B.

[39] buried A. B. I. L.

[40] no Comma MS.

[41] reconcy A.

[42] full Point MS.

[43] no Comma MS.

The Article ends thus, for
all Synne, both Originall and
actuall. A. B.

[44] onelie MS.

onely F. G. H. I. K. L.

[45] original F.

[46] gilte MS.

gylte I. L.

guilt F.

[47] al L.

The THIRD ARTICLE.

[1] *Of the* [2] *goyng downe* of [3] *Christe into*
[4] *Hell.*

AS [5] Christe [6] dyed [7] for us [8], and was
[9] buried [10]: so also [11] it is to be
[12] beleved that he [13] went downe into hell.

[1] *here beginneth* p. 2. MS.

p. 4. L.

[2] going MS. F.

[3] Chryst A.

Christ F. I. L.

[4] hel B. L.

[5] Christ L.

Chryst A.

[6] died MS. F.

[7] omit for us, A. B.

[8] no Comma MS.

[9] buried MS. F. G. K.

[10] insert for us A. B.

[11] read is it F.

[12] beleaved F. L.

[13] wente MS.

ARTICULUS QUARTUS.

[1] *De Resurrectione Christi.*

CHristus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem [2] hu[3]manæ [4] Naturæ pertinentibus, recepit [5]: cum quibus in [6] cælum ascendit, ibique residet, quoad [7], extremo die [8], ad iudicandos homines reversurus sit.

[1] Resurrectio MS. W.

[2] humane MS.

[3] p. 5 W.

[4] nature MS.

[5] *Comma* MS. W.

[6] celum MS.

[7] *na Comma* MS. W.[8] *no Comma* W.

The FOURTH ARTICLE.

Of the Resurrection of [1] Christe [2].

[3] **C**Hriste [4] dyd [5] truely [6] aryse [7] a-
gayne from death, and [8] toke [9] agayne
his [10] body [11], with [12] flesh, bones [13],
and all [14] thynges [15] apparteyning to the per-
fection of mans nature, [16] wherewith he [17]
ascended into heaven, and there [18] sitteth,
[19] untill [20] he [21] returne to judge [22] all
men at the last [23] day.

[1] Chryst A.
Christ F. G. K. L.

[2] *no Point* MS.

[3] Chryst A.
Christ F. H. I. L.

[4] did MS. F. H. I.

[5] truelie MS.

[6] arise MS. H.
ryse A. B.
rise F.

[7] againe MS. F.

[8] tooke F. L.

[9] againe MS. F.

[10] p. 5. A.
bodye MS. A.

[11] *no Comma* A.

[12] fleshe A. B. H. I.

[13] *no Comma* MS.

[14] thynges A. B.
things MS. F.

[15] apperteynyng A.
apperteining MS. B.
apparteyning G. K.
apparteynyng L.
appertaining F.

[16] wherewith MS. A. B. L.

[17] assended L.

[18] sitteth A. L.

[19] untill MS. F.
untill H. I.
until L.

[20] hee F.

[21] retorne MS.

[22] al B. H. I. L.

[23] daye MS.

ARTICULUS QUINTUS.

[1] *De Spiritu Sancto.*

Spiritus Sanctus [2] a patre [3], & filio [4] procedens, ejusdem est cum patre [5], & filio [6] essentia, majestatis, & [7] gloria, verus, ac [8] æternus [9], Deus.

[1] p. 2. MS.
 [2] *Comma* W.
 [3] *no Comma* W.
 [4] *Comma* MS.
 [5] *no Comma* MS. W.

[6] essentie MS.
 [7] glorie MS.
 [8] eternus MS.
 [9] *no Comma* MS. W.

ARTICULUS SEXTUS.

[1] *De Divinis Scripturis, quod sufficiant ad salutem.*

Scriptura Sacra continet omnia [2], [3] quæ [4] ad salutem sunt necessaria, ita [5], ut quicquid

[1] p. 5.
The Title runs thus, Divi-
ne Scripture doctrina sufficit
ad salutem. MS.

Divinæ Scripturæ do-
ctrina, sufficit ad salutem. W.

[2] *no Comma* W.
 [3] *que* MS.
 [4] *sunt ad salutem necessa-*
ria, W.
 [5] *no Comma* MS. W.

The FIFTH ARTICLE.

[1] *Of the* [2] *holy* [3] *Ghost.*

THE [4] *holy* [5] *ghost* [6], [7] *proceedyng*
from the father and the Sonne, is of one [8]
substaunce, majestie [9], and [10] *glorie* [11],
with the father and the sonne [12], [13] *very* and
eternall God.

[1] p. 5. B. <i>This Article has no distinct Number affix'd to it. MS.</i>		proceeding MS. proceeding F.
[2] <i>holye</i> MS.	A. B.	[8] <i>read</i> essence, majestie,
[3] <i>Ghoste</i> MS.		substance MS. F.
[4] <i>holie</i> MS.		[9] <i>no Comma</i> F.
[5] <i>Ghoste</i> MS.		[10] <i>glory</i> A. B. F. H. I. L.
[6] <i>no Comma</i> MS. A.		[11] <i>no Comma</i> B.
[7] <i>proceeding</i> A. <i>proceedyng</i> B.		[12] <i>no Comma</i> MS. [13] <i>verie</i> MS. L.

The SIXTH ARTICLE.

[1] *Of the Sufficiencie of the Holy Scriptures for
Salvation.*

[2] **H**Olye Scripture [3] *conteyneth* [4] *all* [5]
things [6] *necessarie* to Salvation: fo

[1] p. 5. of the Copy which this Text expresse, as also of C. D. E. G. H. I. K. <i>This Article has the Num- ber 5. affixed to it. MS.</i> <i>The Title stands thus, The Doctrine of holye Scripture, is sufficient to Salvation. MS. A. B. only in MS. and B. read holy; and in MS. put a full Point after</i>	Scripture, and put no Point after Salvation. [2] <i>holy</i> A. B. F. I. L. [3] <i>Comma</i> B. <i>conteineth</i> B. <i>containeth</i> F. [4] <i>al</i> A. [5] <i>thynges</i> A. B. G. I. K. L. <i>things</i> MS. F. [6] <i>necessary</i> A. B. F.
---	---

in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad [6] salutis necessitatem requiri putetur.

[7] Sacræ [8] Scripturæ nomine [9], eos Canonicos libros veteris [10], & novi Testamenti intelligimus, de quorum [11] auctoritate [12], in Ecclesia nunquam dubitatum est.

[6] necessitatem salutis W.

[7] Sacre MS.

[8] Scripture MS.

[9] *no Comma* W.

[10] *no Comma* MS. W.

[11] p. 6. W.

auctoritate MS.

autoritate W.

[12] *no Comma* MS. W.

that [7] whatsoever is not [8] read [9] therein, nor [10] may [11] be [12] proved [13] therby, is not to [14] be required of [15] anye [16] man, that it [17] shoulde [18] be [19] beleved as [20] an article of the [21] fayth, or [22] be thought re[23]quisite [24] necessarie to Salvation [25].

[26] In the name of [27] holy Scripture [28], [29] we [30] do [31] understande those Canonickall bookes of the [32] olde and [33] newe [34] Testament [35], of whose [36] authoritie [37] was never [38] any [39] doubt in the [40] Church.

- [7] what so ever L.
- [8] reade MS.
- [9] therin MS. A. B.
- [10] maye A.
- [11] bee F.
- [12] prooved F.
- [13] therbie MS.
thereby A. F. I. L.
- [14] bee F.
- [15] any A. B. F. H. I. L.
- [16] manne A.
- [17] should A. B. F. I.
- [18] bee F.
- [19] beleeved F. L.
- [20] p. 3. F.
- [21] faith MS.
faith F.
- [22] bee F.
- [23] p. 6. A.
- [24] as necessarie MS.
as necessary A.
necessary B.
or necessary F.

[25] no Point MS.

[26] Here I have begun a new Paragraph. Because there is the Space of an n left vacant at the end of the word Salvation, which ends the foregoing Line in that Copy which this Text expresse, as also in C. D. E. K. I confesse, the Word

In, which begins this Paragraph, is not, in the Copies aforesaid, indented after the usual Manner of beginning new Paragraphs: But it must be observed, that two other Paragraphs of this very Article in these Copies are begun without any Indenture. Here also begins a new Paragraph in MS. A. B. G. K. but not in F. H. I. L.

For In the name of read
By the namyng of A. By the naming of B.

- [27] holie MS.
the holy F.
- [28] no Comma MS.
- [29] wee F.
- [30] doe F.
doo L.
- [31] understand F.
- [32] old F.
- [33] new A. F.
- [34] testamente MS.
- [35] no Comma MS.
- [36] authoritie MS.
authority F.
- [37] Comma MS. A. B.
- [38] anye H. I.
- [39] doubte MS. I. L.
- [40] Church A. B. F.

[13] De Nominibus, & numero Librorum [14] Sacrae [15] Canonicae [16] Scripturae veteris Testamenti [17].

[18] *Genesis.*
Exodus [19].
Leviticus [20].
Numeri [21].

[22] *Deuteron.*

[23] *Josua.*
Judicum.
Ruth.

[24] *Prior liber Samuelis.*
Secundus lib. Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber paralipom.
Secundus liber paralipomen.

[13] *Catalogus librorum, &c.*
 MS. W.

[14] *Sacre MS.*
 [15] *Canonicæ MS.*
 [16] *Scripture MS.*
 [17] *no Point MS.*
 [18] *Genesys. MS.*
 [19] *Comma MS.*
 [20] *Comma MS.*
 [21] *Comma MS.*
 [22] *Deuteron. MS.*
Deuteronom. W.

[23] *In MS. this and the following Word are written and transposed thus,*

Judicum
Josue

And there is no Point after either of them: but in the Margin the Letter b, made with a Red Lead Pencil, is placed over against Judicum, and the Letter a, made with a Red Lead Pencil, is placed over against Josue, intimating, that they should be placed, as in the Text, and in W.

read Josue W.

[24] *Between Ruth and Psal-*

mi the Catalogue proceeds thus in MS.

2. *Samuelis.*
 2. *Regum,*
 2. *Paralipom.*
 2. *Esdre.*
Hester.
Job.

And note, that after Paralipom. and after Esdre the Figure 2, with a full Point after it, had been written, but 'tis in both places struck through with Ink.

In W. between Ruth and Psalms the Catalogue stands thus,

2. *Regum.*
Paralipom. 2.
 2. *Samuelis.*
Esdre. 2.
Hester.
Job.

But in Bod. 1. there is written 2 Samuelis between Ruth. and 2 Regum: and 2. Samuelis. is accordingly struck out before Esdre. 2. As for the Alterations in Bod. 2. see Chap. 12. p. 225, 226.

[41] Of the names and number of the Canon-
call [42] Bookes.

[43] <i>Genefis.</i>	<i>The [50]. 2. [51] boke</i>
<i>Exodus.</i>	<i>of Samuel.</i>
<i>Leviticus.</i>	<i>The [52]. 1. booke of</i>
[44] <i>Numerie.</i>	<i>[53] Kinges.</i>
[45] <i>Deuteronomium.</i>	<i>The [54]. 2. booke of</i>
[46] <i>Jofue.</i>	<i>[55] Kinges.</i>
<i>Judges.</i>	<i>The [56]. 1. booke of</i>
<i>Ruth.</i>	<i>[57] Chroni.</i>
[47] <i>The [48]. 1. [49]</i>	<i>The [58]. 2. booke of</i>
<i>boke of Samuel.</i>	<i>[59] Chroni.</i>

[41] p. 3. MS.
p. 6. B.
p. 5. L.

omit of MS. A. B.
[42] Books MS.

[43] The Table of Books stands thus spelled and pointed in MS.

<i>Genefis</i>	<i>The first book of Samuel.</i>	<i>the book of Hefter</i>
<i>Exodus</i>	<i>the second book of Samuel.</i>	<i>the book of Job</i>
<i>Leviticus</i>	<i>the first book of Kinges</i>	<i>the Pſalmes</i>
<i>Numeri</i>	<i>the second book of Kinges</i>	<i>the Proverbes</i>
<i>Deutronom</i>	<i>the first book of Chronicles</i>	<i>Eccles: or preacher</i>
<i>Jofue</i>	<i>the second book of Chronicles</i>	<i>Cantica, or Songes of Salomon.</i>
<i>Judges</i>	<i>the first book of Esdras.</i>	<i>4. prophetts the greater.</i>
<i>Ruth.</i>	<i>the second book of Esdras</i>	<i>12. prophetts the lesse.</i>

[44] <i>Numeri A. B. F.</i>	[50] <i>no full Point F.</i>
[45] <i>Deutronom. A.</i>	[51] <i>Booke F. H. I. L.</i>
<i>Deuter. B.</i>	[52] <i>no full Point F.</i>
[46] <i>Jofuah L.</i>	[53] <i>Kynges I. L.</i>
[47] <i>in A. B. read</i>	<i>Kings F.</i>
<i>2. Samuel.</i>	[54] <i>no full Point F.</i>
<i>2. Kynges.</i>	[55] <i>Kynges L.</i>
<i>2. Chronicles.</i>	<i>Kings F.</i>
<i>2. Esdre. only in B. read</i>	[56] <i>no full Point F.</i>
<i>Esdr.</i>	[57] <i>Chron. F.</i>
[48] <i>no full Point F.</i>	[58] <i>no full Point F.</i>
[49] <i>Booke F. H. I. L.</i>	[59] <i>Chron. F.</i>

Primus liber Esdræ.

Secundus liber Esdræ.

Liber Hestor.

Liber Job.

Psalmi.

Proverbia.

Ecclesiastes [25], vel concionator.

Cantica [26] Salomonis.

[27] 4. [28] *Prophetæ majores.*

[29] 12. [30] *Prophetæ minores.*

[31] Alios autem libros (ut ait [32] Hieronimus) legit quidem Ecclesia [33], ad exempla [34] vitæ [35], & formandos mores [36]: illos tamen ad dogmata confirmanda [37] non adhibet [38], ut sunt [39].

[25] *a full Point W.*

omit vel concionator.

MS. W.

[26] *omit Salomonis, but retain the full Point.* MS. W.

[27] *omit the Figure of 4.* W.

place it after majores.

Bod. 1.

[28] *Prophete MS.*

[29] *omit the Figure of 12.* W.

place it after minores.

Bod. 1.

[30] *Prophete MS.*

[31] *p. 6.*

[32] *Hieronimus MS.*

Hieronymus W.

[33] *no Comma W.*

[34] *vite MS.*

[35] *no Comma W.*

[36] *Comma MS. W.*

[37] *p. 7. W.*

[38] *Semicolon MS.*

Colon W.

[39] *no Point W.*

The [60]. 1. booke of [66] The Proverbes.
Esdras. [67] Ecclesia. or preacher.
The [61]. 2. booke of Cantica [68], or [69]
Esdras. Songes of [70] Sa.
[62] The booke of [63] 4. [71] Prophetes the
Hester. greater [72].
[64] The booke of Job. 12. [73] Prophetes the
[65] The Psalmes. lesse.

[74] And the other bookes (as [75] Hierome
[76] sayth) the [77] Church [78] doth [79] reade
[80] for example of [81] lyfe and instruction of
[82] maners: but yet [83] doth it not [84] applie
them to [85] establishe [86] any doctrine. [87] Such
are [88] these [89] folowyng.

[60] no full Point F.
[61] no full Point F
[62] omit The booke of A. B.
[63] Esther L.
[64] omit The booke of A. B
[65] omit The A. B.
[66] omit The A. B.
[67] Ecclef. A. B.
Ecclesiast. F.
[68] a full Point L.
[69] song A.
songue B.
songs F.
[70] Salomon. A. B.
Salom. F.
[71] prophet. A.
proph. B.
prophets F.
[72] no Point A. B.
[73] prophet. A.
proph. B.
prophets F.
[74] p. 6. as also of C. D. E.
G. H. I. K.
read As for the A. B.

[75] Jerome A.
Jerom B.
Hierom L.
[76] faith MS. A. B. F. L.
[77] Church MS. A. F. G.
H. I. K.
[78] doeth F. L.
[79] read MS.
[80] read for example, and
for good instruction of lyvvyng:
A. B.
[81] lief MS.
life F.
[82] manners MS.
[83] doeth F. L.
[84] apply A. F. L.
[85] establishe MS. F.
establishe A. B.
stablyshe L.
[86] anye I.
[87] fuche H. I. L.
Here is a Break B.
[88] theis MS.
[89] followinge MS.
following F.

[40] <i>Tertius liber Esdræ.</i>	<i>Liber Sapientiæ.</i>
<i>Quartus liber Esdræ.</i>	<i>Liber Jesu filii Sirach.</i>
<i>Liber Tobie.</i>	<i>Baruch propheta.</i>
<i>Liber Judith.</i>	<i>Canticum trium puerorum.</i>
<i>Reliquum libri Hester.</i>	<i>Historia Susannæ.</i>

[40] *In MS. the Catalogue of Apocryphal Books stands thus,*

Tertius & quartus Esdre.

Sapientia,

Jesu filius Syrach

Judith.

Tobias.

2. libri Machabæorum.

But in W. it stands thus,

Tertius & quartus Esdræ.

Sapientia.

Jesu filius Syrach.

Tobias. Judith.

Libri Machabæorum. 2.

So that Reliquum libri Hester, Baruch, Canticum trium puerorum, Hist. Susannæ, de Bel & Dracone, and Oratio Manass.

are totally omitted in MS. and W. But in Bod. 2. the Figure of two after Machabæorum is changed into duo.

[90] The third [91] boke
of Esdras [92].

[93] The fourth [94] boke
of Esdras [95]

The [96] booke of Tobias
[97].

The [98] booke of [99]
Judith [100].

The rest of the [101] booke
of [102] Hester.

The [103] booke of [104]
Wisdome [105].

Jesus the [106] Sonne of
Sirach [107].

Baruch [108], the [109]
prophet.

[110] Song of the [111].
3. [112] children [113].

The [114] Storie of Su-
sanna.

[90] The Table stands thus spelled and pointed in A. B.

3. and. 4. of Esdras.

The booke of Wisdome.

Jesus the Sonne of Syrach.

Judith.

Tobias.

Machabees. 2.

only in B. read 3. & 4. Wisdome and Machabees. 2
read The 3. F.

The. 3. L.

in MS. it was written the first book, but the word first
is struck through, and the word third is written over it.

[91] Book MS.

Booke F. L.

[92] no full Point MS.

[93] read The 4. F.

The. 4. L.

in MS. it was written
the second book, but the word
second is struck through, and the
word forth (with a full Point af-
ter it) is written over it.

[94] Book MS.

Booke F. L.

[95] a full Point F. L.

[96] Book MS.

[97] no full Point MS.

[98] Book MS.

[99] Judeth F.

[100] no full Point MS.

[101] Book MS.

[102] Esther L.

[103] boke G. K.

[104] Wisdome MS. F.

[105] no full Point MS.

[106] sonn MS.

[107] no full Point MS.

[108] no Comma F.

a full Point, and omit
the prophet. MS.

[109] prophete L.

[110] insert The MS. F. G.

H. I. K. L.

read songue L.

[111] no full point MS.

three F. G. H. I. K. L.

[112] chyldren L.

[113] no full point MS.

[114] story F.

*De Bel & Dracone.**Secundus liber Machabe-**Oratio Manasses.**orum.**Prior lib. Machabeorum.*

Novi Testamenti [41] omnes Libros [42], (ut
vulgo recepti sunt [43]) recipimus [44], & habemus
pro Canonicis.

[41] *Comma* MS.

libros omnes W.

[42] *no Comma nor Parenthesis*
MS.*no Comma* W.[43] *Comma instead of the Pa-*
renthesis MS.[44] *no Comma* W.

Of [117] *Bel and the Dragon* [118].

The [119] *prayer of Maccabees* [120].

[121] *The. 1.* [122] *boke of Machab.*

[124] *The. 2.* [125] *booke of Macha.*

[127] All the [128] bookes of the [129] newe Testament [130], as [131] they are [132] commonly [133] receaved [134], we [135] do [136] receave [137] and [138] accompt them [139] for Canonically.

[117] Bell MS.

[118] *no full Point* MS.

[119] *praier* MS.

[120] *no full Point* MS.

[121] The first MS.

The 1. F.

[122] Book MS. F.

Booke H. L.

[123] Machabies. MS.

Maccabees. F.

Macha. H. L.

[124] The seconde MS.

The 2. F.

[125] Book MS. F.

[126] Machabies. MS.

Maccabees. F.

Macha. H. L.

[127] p. 7. A.

p. 4. F.

al L.

[128] Books MS.

[129] Nue MS.

New F. H.

[130] *no Comma* MS.

[131] the MS.

[132] comonly MS.

[133] received MS.

receyved L.

[134] *no Comma* MS.

[135] doo L.

[136] receive MS. F.

receyve L.

[137] *Comma* A. B.

[138] accompte MS. B.

account F.

[139] *omit* for F.

ARTICULUS SEPTIMUS.

[1] *De Veteri Testamento.*

Testamentum Vetus [2], Novo contrarium non est, quandoquidem tam in Veteri [3], quam [4] in Novo, per Christum, qui unicus est Mediator Dei [5], & hominum, Deus & homo, [6] æterna Vita [7], humano generi est proposita [8]. Quare male sentiunt, qui veteres tantum in promissio-

- [1] p. 3. MS.
 [2] no Comma W.
 [3] no Comma MS. W.
 [4] omit in W.

- [5] no Comma A.
 [6] eterna MS.
 [7] no Comma MS. W.
 [8] Comma MS.

The SEVENTH ARTICLE.

[1] *Of the* [2] *olde Testament.*

THE [3] olde Testament is not [4] contrary to the [5] newe [6], for both in the [7] olde and [8] newe [9] Testament [10] everlasting [11] lyfe is [12] offered to [13] mankynde by [14] Christe, who is the [15] onely [16] mediator [17] betweene God and man [18], [19] being [20] both God and man. [21] Wherefore [22] they are not to [23] be [24] hearde [25] whiche

[1] p. 6. L.

This Article has number 6. affixed to it. MS.

read Touching the A.

Touchyng the B.

In MS. it was written touching the, but the word touching is struck through, and the word of is written over head.

[2] old MS. F.

[3] old B. F.

[4] contrarie MS. B.
contrarye H. I.

[5] nue MS.
new F.

[6] full Point A. B.

[7] old B. F. I.

[8] new F.

[9] Testaments MS.
Testamentes A. B.
Testamente I.

[10] Comma A. B. I.
everlasting MS. B. G. K.

[11] p. 7. B.
lief MS.

life F.

[12] offered MS. A.

[13] mankinde MS. F. G.
H. K.

mankind B.

[14] Chryst A.
Christ F.

[15] onely MS. F. I.
only B.

[16] mediator F. *but the Mark used in the end of this Word in the MS. will indifferently denote or*
or our.

[17] betweene MS. A. B. L.

[18] Semicolon MS.

[19] beyng B. I. L.

[20] bothe MS.

[21] Wherefore MS. A.

[22] Comma B.

[23] bee F.

[24] heard MS.
harde A.

[25] Comma A. B. I. L.
which MS. F

nes temporarias sperasse confingunt [9]. [10] Quamquam lex a deo data per Moſen [11] (quoad ceremonias & ritus) Chri[12]ſtianos non aſtringat, neque civilia ejus [13] præcepta in aliqua [14] republica [15] neceſſario recipi debeant [16], nihilominus tamen ab obedientia Mandatorum [17] ([18] quæ moralia vocantur) [19] (nullus quantumvis Chriſtianus [20]) eſt ſolutus.

[9] Comma MS.

[10] quamquam MS.

[11] A Comma inſtead of the Parentheſis, and ſo again after ritus W.

[12] p. 8. W.

[13] præcepta MS.

[14] repub. MS.

[15] p. 7.

[16] Colon W.

[17] Put a Comma inſtead of the Parentheſis, and ſo again inſtead of the two Parentheſes after vocantur A.

[18] que MS.

[19] The latter Parentheſis before nullus is omitted. MS.

[20] A Comma inſtead of the Parentheſis MS. W.

[26] faigne that the [27] olde fathers [28] dyd
 [29] looke [30] onely for [31] transitorie [32] pro-
 mises. Although the [33] lawe [34] geuen [35] from
 God by [36] Moyfes [37], as [38] touchyng cere-
 monies and [39] rites [40], [41] do not [42] bynde
 Christian men, nor the [43] civile [44] preceptes
 [45] therof [46], [47] ought of necessitie to be
 [48] receaved in any [49] common [50] wealth
 [51]: yet [52] notwithstanding [53], no Chri-
 stian man whatsoever [54], is free from the obedi-
 ence of the [55] Commaundementes [56], [57] whiche
 are called [58] morall.

[26] faine MS. fayne A. feigne F.	[42] binde MS. A: bind F.
[27] p. 4. MS. old F. L.	[43] civill MS. F. cyvill A. civil B.
[28] did MS. F.	[44] precepts MS. F.
[29] loke A. B.	[45] thereof A. F.
[30] onelie MS. only A B. onely F.	[46] <i>no Comma</i> MS. F. L.
[31] transitorie A.	[47] p. 8. A.
[32] promyses A. L.	[48] received MS. F. receyved L.
[33] law F.	[49] comon MS. B.
[34] given MS.	[50] wealthe MS.
[35] p. 7. <i>as also of</i> C. D. E. G. H. I. K.	[51] <i>Colon</i> MS.
<i>omit from god</i> A. B.	[52] notwithstanding MS.
[36] Mofes B. F. L.	[53] <i>no Comma</i> MS.
[37] <i>no Comma</i> MS. A.	[54] <i>no Comma</i> MS.
[38] touching MS. F.	[55] commaundements MS. Commandements F.
[39] rytes L.	[56] <i>no Comma</i> MS. A. B.
[40] <i>no Comma</i> MS.	[57] which MS. A. B. F.
[41] doo L.	[58] morrall MS.

ARTICULUS OCTAVUS.

[1] *De tribus Symbolis.*

Symbola tria, [2] Nycænum, Athanasii, & quod vulgo [3] Apostolorum appellatur, omnino recipienda sunt [4], & credenda [5], nam firmissimis [6] Scripturæ testimoniis probari possunt..

[1] *The Title is* Symbola tria.
MS. W.

[2] Nycenum MS.
Nicænum W.

[3] Apostolicum MS. W.

[4] *no Comma* W.

[5] *a full Point* W.

[6] Scripturarum MS. W.

The EIGHTH ARTICLE.

[1] *Of the* [2] *three* [3] *Crede*s.

THE [4] three [5] Crede, [6] Nicene Crede, Athanasius [7] Crede, and that [8] whiche is [9] commonlye called the Apostles [10] Crede, ought [11] throughlye to be [12] receaved and [13] beleved [14]: for they [15] may [16] be [17] proved by [18] moſte [19] certayne [20] warrauntes of [21] holye ſcripture [22].

[1] *This Article has Numb. 7. affixed to it MS.*
omit OF MS. A. B.
 [2] thre MS.
 [3] Creedes MS. F. I. L.
 [4] thre MS.
 [5] Creedes F.
 [6] Nice F.
 [7] Creed F.
 [8] which MS. A. F. G. K.
 [9] commonlie MS.
 commonly A. F.
 comonly B.
 [10] Creed F.
 [11] thoroughlie MS.
 throughly A. B. F. L.

[12] received MS. F.
 receyved L.
 [13] beleved F. L.
 [14] *full Point* MS. A. B.
 [15] maye A.
 [16] bee F.
 [17] prooved F. L.
 [18] p. 8. B.
 moſt MS. B. F. H. I. L.
 [19] certaine MS. F.
 [20] warranties MS.
 warraunties A. B.
 warrants F.
 warranties L.
 [21] holy MS. A. B. F. H. I. L.
 [22] *no Point* MS.

ARTICULUS NONUS.

[1] *De peccato originali.*

PEccatum originis [2] non est [3] (ut fabulantur Pelagiani) in imitatione Adami situm, sed est Vitium [4], & depravatio [5] naturæ [6], cujusbet hominis [7], ex Adamo naturaliter [8] propagati [9]: qua fit, ut ab originali [10] justitia quam longissime distet, ad malum sua natura [11] propen-

[1] *The Title is, peccatum originale. MS. W.*

[2] *Comma MS.*

[3] *Comma before the Parenthesis. MS.*

[4] *no Comma W.*

[5] *nature MS.*

[6] *no Comma W.*

[7] *no Comma W.*

[8] *Comma MS.*

[9] *Comma MS. W.*

[10] *justitia W.*

[11] *p. 9. W.*

The NINTH ARTICLE.

[1] Of [2] originall [3] or [4] birth [5] Sinne [6].

[7] **O**Riginall [8] Sinne standeth not in the
[9] folowing of Adam [10] ([11] as the
Pelagians [12] do [13] vaynely [14] talke) but it is
the [15] fault and corruption of the nature of
[16] every [17] man, that [18] natu[19]rally is
[20] engendred of the [21] ofspring of Adam,
[22] whereby man is [23] very [24] farre [25] gone
from [26] originall [27] ryghteousnes, and is of
[28] his owne nature [29] enclined to [30] e-

[1] *This Article has Numb. 8.
affixed to it. MS.*

[2] original MS. L.

[3] read birth or sinne. F.

[4] byrth I. L.

[5] synne A. B. L.

[6] no full Point MS.

[7] Original L.

[8] synne A. B. L.

[9] following MS. F.

folowyng A. B.

[10] Comma F.

[11] *here is a Comma immedi-
ately after the Parenthesis. MS.*

[12] doe F.

doo L.

[13] vainelie MS.

vainely F. G. K.

vaynelye L.

[14] taulke MS.

[15] faulte MS. L.

[16] everie MS.

everye I. L.

[17] p. 5. F.

[18] naturallie L.

[19] p. 9. A.

[20] ingendred B. F.

[21] Ofsprunge MS. A.

ofspryng B. H. I. L.

offspring F.

[22] wherby MS. A.

[23] verie MS.

[24] far A.

[25] gonne MS.

[26] insert his MS.

*read his former ryghte-
ousnes which he had at his
Creation, and is A. B. only in B
read righteousness.*

[27] righteousness MS. F.

ryghteousnesse H. I. L.

[28] hys G. K.

[29] inclined MS.

enclined I. L.

geven to A. B.

[30] evill MS. F.

deat, & caro semper adversus spiritum concupiscat [12], unde in unoquoque nascentium, iram Dei [13], atque Damnationem meretur [14]. Manet etiam in renatis [15] hæc [16] Naturæ depravatio [17]. Qua fit, ut affectus Carnis [18] Grece [19] φέρνεια [20] σαρκός [21], [22] (quod alii sapientiam, alii sensum, [23] alii affectum, alii studium [24] carnis interpretantur [25], [26]) legi Dei non subjiciatur [27]. Et [28] quanquam renatis

[12] a full Point W.

[13] no Comma W.

[14] Comma MS.

[15] hec MS.

[16] nature MS.

[17] Comma MS.

Colon W.

[18] Comma W.

read Græce W.

[19] these Words have no Accents. MS.

[20] σαρκός W.

[21] A Point, in form like a Latin full Point, is placed in MS. in the middle, neither high enough for a Greek Semicolon, nor low enough for a Latin full Point.

[22] no Parenthesis MS.

[23] p. 4. MS.

[24] omit carnis MS. W.

Carnis is written in the Margin of MS. with a red Lead Pen, and there is a Mark of Insertion between studium and interpretantur made with a red Lead Pen.

The word carnis is also added with a Pen over the Line in Bod. 1.

[25] no Comma W.

[26] no Parenthesis MS.

[27] Comma MS.

[28] quamquam MS.

vyl [31], so [32] that the [33] fleshe [34] lusteth
[35] alwayes [36] contrary to the [37] spirite, and
[38] therefore in [39] every person borne into this
[40] worlde, it deserveth [41] Gods [42] wrath and
[43] damnation. And this infection of nature
[44] doth [45] remayne, yea [46] in them that
[47] are [48] regenerated, [49] whereby [50] the
[51] luste of the [52] fleshe [53], called in
[54] Greke [55] φεῖνμα σαρκός [56], [57] which
[58] some [59] do [60] expounde [61] the [62] wis-
dome [63], some [64] sensualitie [65], some [66] the
affection [67], some [68] the [69] desyre of the [70]
fleshe, is not [71] subiect to the [72] lawe of God. And

[31] *Colon* A. B.
[32] p. 7 L.
[33] *flesh* F.
[34] *read* desiereth A.
desireth B.
[35] *alwaies* MS.
[36] *contrarie* MS. B.
contrarye H. L.
[37] *spirit* F.
[38] *therfore* MS. A. B.
[39] *everie* MS.
[40] *world* F.
[41] *goddess* MS.
[42] *wrathe* MS.
[43] p. 8. *as also in* C. D. E.
G. H. I. K.
damnation A. B.
[44] *doeth* B. F. L.
[45] *remain* MS. F. L.
[46] *Comma* A.
[47] *read* be MS.
[48] *read* baptysed, wherby A.
read baptized, whereby
B.
[49] *wherbye* MS.
wherby H.
[50] p. 5. MS.

[51] *lust* A. B. F. H. I. L.
[52] *flesh* F.
[53] *no Comma* MS.
[54] *Greeke* F.
[55] φεῖνμα σαρκός MS. F.
φεῖνμα σαρκός L.
[56] *no Comma* MS.
[57] *whiche* B. H. I. L.
[58] p. 9. B.
[59] *doe* F.
doo I.
[60] *expound* F. L.
[61] *Comma* B.
[62] *wysedome* B. H. I. L.
[63] *Colon* B.
[64] *Comma* A. B. F. L.
sensuality F.
[65] *Colon* B.
[66] *Comma* A. B.
[67] *Colon* B.
[68] *Comma* A. B.
[69] *desier* MS.
desire F.
[70] *flesh* F. L.
[71] *subiecte* MS. A.
[72] *law* F.

& credentibus [29], nulla propter Christum [30] est
 Condemnatio, peccati tamen in sese ra[31]tionem
 habere concupiscentiam [32], fatetur Apostolus.

[29] no Comma W.

[30] Comma MS.

[31] p. 8.

[32] no Comma W.

ARTICULUS DECIMUS.

De libero Arbitrio.

EA est hominis post lapsum [1] Adæ conditio,
 ut sese naturalibus suis viribus [2], & bonis
 operibus [3], ad fidem [4], & invocationem Dei
 convertere [5], ac [6] præparare non possit [7].
 Quare ab[8]ique gratia Dei [9] ([10] quæ per Chri-

[1] Ade MS.

[2] no Comma MS. W.

[3] no Comma W.

[4] no Comma W.

[5] no Comma W.

[6] præparare MS.

[7] Comma MS.

Colon W.

[8] p. 10. W.

[9] Comma before the Paren-
 thesis MS.

a Comma for the Paren-
 thesis, and so again after est W.

[10] quæ MS.

although there is no [73] condemnation for them that [74] beleve and are [75] baptized [76]: yet the Apostle [77] doth confesse [78] that concupiscence and [79] luste [80] hath of it [81] selfe the nature of [82] synne.

[73] condempnation A. B.
[74] beleve F. L.
[75] baptised MS. A. L.
[76] *Comma* MS. A.
[77] doeth F. L.
[78] *Comma* A. B. L.

[79] lust B. F. H. I. L.
[80] *Comma* MS. A. B. F.
[81] self MS.
[82] sinne MS.
sin F.

The TENTH ARTICLE.

[1] *Of Free* [2] *Wyll.*

THE condition of man [3] after the fall of Adam [4] is [5] such [6], that he [7] can not turne and prepare [8] hym selfe by [9] his owne [10] naturall strength [11] and good workes [12], to [13] fayth [14] and [15] calling [16] upon God [17]: [18] wherefore we have no power to [19] do

[1] p. 10. A.

*This Article has Numb. 9.
affix'd to it. MS.*

[2] will MS. F. G. K.

[3] *Comma* B. F.

[4] *Comma* B.

[5] such MS. B. F.

[6] no *Comma* MS.

[7] cannot MS. F. G. H.

[8] himself MS.

himselfe F.

[9] hys G. K.

[10] natural H.

[11] *Comma* A. B.

[12] no *Comma* F.

[13] faith MS. F. H.

[14] *Comma* A. B.

[15] calling A. B. I. L.

[16] uppon MS. B. H.

[17] full Point MS. A. B.

[18] wherfore MS. A. H.

[19] doe F.

doo L.

stum est) nos [11] præveniente, ut velimus, & co-
operante [12], dum volumus, ad pietatis opera fa-
cienda, [13] quæ Deo grata [14] sunt [15], & ac-
cepta, nihil valemus.

[11] preveniente MS.

[12] *no Comma* W.

[13] que MS.

[14] sint W.

But in Bod. 2. 'tis corrected sunt, as it stands in the Text.

[15] *no Comma* W.

ARTICULUS UNDECIMUS.

De Hominis Justificatione.

Tantum propter meritum Domini [1], ac Ser-
vatoris [2] nostri Jesu Christi, per fidem, non
propter opera [3], & merita nostra, justī coram

[1] *no Comma* W.

[2] Domini is added in the Margin of Bod. 2. signifying that 'tis
to be repeated here.

[3] *no Comma* W.

good workes [20] pleasaunt and acceptable to God,
[21] without the grace of God by [22] Christe
[23] preventyng us [24], that we [25] may haue a
good [26] wyll [27], and [28] workyng [29] with
us, when we have that good [30] wyll.

[20] *Comma* MS. A. B.
pleasant MS. F. L.
[21] withowte MS.
[22] Christ MS. A. L.
[23] preventinge MS.
preventing F. L.
[24] *no Comma* MS.
[25] maie MS.
maye A.

[26] will MS.
wil F.
wyll L.
[27] *no Comma* MS. A. B.
[28] working MS. F. G. K.
[29] *read in us* MS. A. B.
[30] will MS. F.
wyl L.

THE ELEVENTH ARTICLE.

[1] *Of the Justification of Man.*

WE are accompted [2] righteous before God,
[3] only for the merite of our [4] Lord and
Saviour Jesus [5] Christ [6], by [7] faith [8], and
not for [9] our owne [10] workes [11] or [12] de-

[1] p. 10. B.
[2] ryghteous A. H. I. L.
[3] onely MS.
only A.
onely F.
[4] Lorde MS. A. B.
[5] Christe MS. B.
Chryste A.
[6] *no Comma* F.

[7] fayth A.
[8] *no Comma* MS.
[9] owre MS.
[10] p. 9. *as also in* C. D.
E. G. H. I. K.
woorkes L.
[11] *Comma* F.
[12] deservinges MS. H. I.
deservings F.

Deo [4] reputamur [5]. Quare sola fide nos iustificari, Doctrina est saluberrima [6], ac consolationis plenissima [7], ut in homilia de justificatione hominis [8], fufius explicatur.

[4] reputemur MS.

[5] *Comma* MS.

Colon W.

[6] *no Comma* W.

[7] *Colon* W.

[8] *no Comma* MS. W.

ARTICULUS DUODECIMUS.

De bonis Operibus [1].

BONA opera [2], [3] quæ sunt fructus fidei [4], & iustificatos fequuntur, quanquam peccata

[1] *Comma* MS.

[2] *no Comma* W.

[3] *que* MS.

[4] *no Comma* W.

fervynges. [13] Wherefore [14], that we are [15] iustified by [16] fayth [17] onely, [18] is a [19] most [20] wholesome doctrine, and [21] very full of [22] comfort [23], as more [24] largely is expressed in the [25] Homilie of justification [26].

[13] *Here beginneth a new Paragraph in A. For tho' the Word Wherefore is not indented (as the Beginnings of several other new Paragraphs are not in this Copy) yet there is the space of an m or more, left void at the end of the foregoing Line; which Space, if a new Paragraph had not been intended, would have been driven out.*

- read* Wherefore MS.
 [14] *no Comma* MS.
 [15] iustefied MS.
 justified L.
 [16] p. 11. A.
 p. 6. F.
 faith MS. F.

- [17] onelye MS.
 only A. I. K.
 onlye B. H.
 [18] *read* it is B.
 [19] moste MS. A. G. K. L.
 [20] wholsome MS. A. B. F.
 [21] verie MS.
 omit very A. B.
 [22] cumforte MS.
 comforte A. L.
 [23] Colon B.
 [24] largelie MS.
 largelye A.
 [25] homelye MS.
 homyly A.
 homily F.
 [26] *no Point* MS.

The TWELFTH ARTICLE.

[1] *Of good* [2] *Workes.*

Albeit that good [3] workes [4], [5] whiche are the [6] fruites of [7] fayth, and [8] fo-

- [1] p. 6. MS.
 p. 8. L.
 [2] woorkes L.
 [3] woorkes L.
 [4] *no Comma* MS.
 [5] which MS. B. F. L.

- [6] fruits F.
 [7] faithe MS.
 faith F.
 [8] followe MS.
 follow F.
 folow L.

nostra [5] ex[6]piare [7], & divini iudicii severitatem ferre non possunt [8]: [9] Deo tamen grata sunt [10], & accepta in Christo, atque ex vera & viva fide [11], necessario profluunt, ut plane ex illis, [12] æque fides viva cognosci possit, atque arbor ex fructu judicari.

[5] expiari W.

[6] p. 9.

[7] no Comma W.

[8] Comma MS. W.

[9] p. 11. W.

[10] no Comma W.

[11] no Comma W

[12] eque MS.

lowe after justification, [9] can not put [10] away our [11] synnes [12], and endure the severitie of Gods judgement [13]: yet are they [14] pleasing and acceptable [15] to God in [16] Christe, and [17] do [18] spring [19] out [20] necessarily of a true and [21] lively [22] fayth, [23] in so muche [24] that by them [25], a [26] lyvely [27] fayth [28] may be as [29] evidently [30] knowen, as a tree discerned by the [31] fruit.

- [9] cannot MS. A. F.
 [10] awaie MS.
 [11] synnes A. L.
 [12] *no Comma* MS.
 [13] *Comma* F.
 [14] pleasinge MS.
 pleasyng A. B. L.
 [15] *In MS. it was written unto, but the Syllable un is blot-
 ted out.*
 [16] Chryst A.
 Christ F.
 [17] doe F.
 doo I.
 [18] springe MS.
 spryng B. L.
 [19] owte MS.
 [20] necessarelie MS.
 necessarily A. G. H. K. L.
 necessarylye B.
 necessarilie I.

- [21] livelie MS.
 lyvely A. L.
 [22] faithe MS.
 faith F. G. H. I. K.
 [23] in somuche MS.
 infomuch A. B.
 in so much F. I.
 [24] *Comma* L.
 [25] *no Comma* MS. A. F.
 [26] livelie MS.
 lively B. F. I.
 [27] faithe MS.
 faith F. I.
 [28] maie MS.
 maye A. L.
 [29] evidentlie MS.
 evidentlye B. L.
 [30] knowne F.
 [31] fruite MS. A. B. I. L.

ARTICULUS DECIMUS TERTIUS.

[1] *De Operibus ante Justificationem.*

Opera [2] quæ fiunt [3], ante gratiam Christi, & spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt [4], neque gratiam (ut multi vocant) de congruo merentur [5]. [6] Immo cum non sint facta [7], ut Deus illa fieri voluit [8], & [9] præcepit, peccati rationem habere [10] non dubitamus.

[1] p. 5. MS.

The Title is, Opera ante
Justificationem. MS. W.

[2] Comma MS.

read que MS.[3] *no Comma* W.

[4] Colon W.

[5] Comma MS.

Colon W.

[6] Imo MS. W.

[7] *no Comma* W.[8] *no Comma* W.

[9] præcepit MS.

[10] Comma MS.

The THIRTEENTH ARTICLE.

[1] Of [2] Workes before Justification.

[3] **W**Orkes done before the grace of [4] Chrifte, and [5] the inspiration of his [6] spire [7], are not [8] pleasaunt to [9] God, [10] forasmuche as they [11] spring not of [12] fayth in Jesu [13] Christ, [14] neither do they make men [15] meete to [16] receive grace, or (as the [17] Schole [18] authours [19] saye) deserve grace of congruitie [20]: [21] yea rather for that they are not done as God hath [22] wylled and [23] commaunded them to be done, we [24] doubt not but they have the nature of [25] synne.

[1] p. 11. B.

This Article has Numb. 12. affixed to it, tho' the preceding Article has the very same Number. MS.

omit of MS. A. B.

[2] woorkes L.

[3] woorkes L.

[4] Chryste A.

Christ F.

[5] thinpiration MS.

[6] Spirit MS. F.

[7] *no Comma* MS.

[8] pleasaunte MS.

pleasant F.

[9] p. 12. A.

[10] forasmuch MS. A. B. F.

for as much L.

[11] spryng B. L.

[12] faith MS. F.

[13] Chrifte MS. B.

Chryst A.

[14] neyther A. I. L.

[15] mete MS.

meet F.

[16] receive MS. F.

receyve L.

[17] Scoole B. F.

Schoole F.

[18] authors MS. F.

[19] saie MS.

say B. F. G. H. I. K. L.

[20] *Comma* MS. A.

[21] *read* but because they

A. B.

[22] willed MS. F. L.

[23] commanded F.

[24] doubt L.

[25] sinne MS. F. G. H. I. K.

ARTICULUS DECIMUS QUARTUS.

[1] *De Operibus Supererogationis.*

Opera [2] quæ Supererogationis appellant, non possunt sine arrogantia [3], & impietate [4] predicari [5]. Nam illis declarant homines [6], non tantum se [7] Deo reddere [8], [9] quæ tenentur, sed plus in ejus gratiam facere [10], quam de-

[1] *The Title is, Opera Supererogationis.* MS. W.

[2] *que* MS.

[3] *no Comma* MS. W.

[4] *predicari* MS.

[5] *Comma* MS.

[6] *no Comma* W.

[7] *p. 12.* W.

[8] *no Comma* W.

[9] *que* MS.

[10] *no Comma* MS. W.

The FOURTEENTH ARTICLE.

[1] *Of* [2] *Workes* of [3] *Supererogation.*

[4] **V**oluntarie [5] workes [6] besydes, over [7] and above Gods [8] commaundementes [9], [10] which they call [11] workes of [12] Supererogation, [13] can not [14] be taught [15] without [16] arrogancie and impietie [17]. For by them [18] men [19] do declare that they [20] do not [21] onely render unto God [22] as [23] muche as they are [24] bounde to [25] do [26], but that they [27] do more for his Sake [28] then [29] of bounden [30] dutie is [31] required [32]: [33] wheras [34] Christe

[1] p. 10. as also in C. D. E. |
G. H. I. K.

This Article has Numb. 13.
affixed to it. MS.

omit of MS. A. B.

[2] woorkes L.

[3] super erogation MS.

[4] voluntary A. F. K.

[5] works MS.

woorkes L.

[6] *Comma* B. G. H. I. K.

besides MS. B. F. I.

[7] *Comma* L.

[8] commaundements MS. F.

[9] *no Comma* MS.

[10] whiche G. H. I. K. L.

[11] works MS. F.

woorks L.

[12] super erogation MS.

[13] cannot MS. F.

[14] bee A.

[15] without MS.

[16] arrogancy MS.

arrogancye A.

[17] *Comma* MS.

[18] *Comma* A. B.

[19] p. 7. F.

doe F.

[20] doe F.

[21] only MS. A. B. G. I. K.

[22] asmuch MS.

[23] much B. F. I. L.

[24] bound F.

[25] doo MS.

doe F.

[26] *Colon* MS. A. B.

[27] doo A.

doe F.

[28] *Comma* MS. A. F.

[29] p. 12. B.

[30] duety F.

[31] requyred L.

[32] *Comma* MS. A. B.

[33] whereas F. G. H. L.

[34] Christ MS. A. F. G. H.

K. L.

berent [11], cum aperte Christus dicat [12]: Cum feceritis omnia [13] quæcunque præcepta sunt vobis, dicite [14], servi inutiles sumus.

[11] Colon W.

[12] Comma MS.

[13] quecunque MS.

[14] Colon W.

ARTICULUS DECIMUS QUINTUS.

[1] *De Christo, qui solus est sine Peccato.*

CHRISTUS [2], in [3] nostræ [4] naturæ veritate [5], per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum

[1] p. 10.

The Title is, Nemo præter Christum sine peccato. MS.

W. only in MS. read præter, and but a Comma after Christum.

[2] no Comma MS. W.

[3] nostre MS.

[4] nature MS.

[5] no Comma MS. W.

[35] sayth [36] playnly [37], when ye have done
[38] al that are [39] commaunded [40] to [41]
you [42], [43] say, we [44] be [45] unprofitable
[46] seruautes.

[35] faieth MS.

fayeth B.

faith F.

[36] plainelie MS.

playnely D. H. L.

plainely F. G. I. K.

[37] Colon A. B.

[38] p. 13. A.

all MS. A. F. H.

[39] comaunded MS.

commanded F.

[40] omit to you A. B.

[41] yow MS.

[42] no Comma MS.

[43] faie MS.

[44] read are F.

[45] unprofytable I.

[46] servants MS. F.

THE FIFTEENTH ARTICLE.

[1] *Of* [2] *Christe alone without Sinne.*

[3] **C**Hriste in the [4] trueth of our nature [5],
was made [6] lyke unto us in [7] al [8]
thinges (sinne [9] only [10] except) from [11] which
he was [12] clearey [13] voyde, both in his [14]

[1] p 7. MS.

p. 9. L.

*This Article has Numb. 14.
affixed to it. MS.*

*The Title stands thus in
MS. A. B. No Man is without
Sinne but Chryst alone, Only
in MS. read Chryst; and in B.
put a Comma after Sinne, and
read Christe; and in MS. and
B. put a full Point after alone.*

[2] Chryst F. G. H. K. L.

[3] Chryst A. F. G. K.

[4] trueth MS.

[5] no Comma MS.

[6] like MS. G. K.

[7] all MS. A. B. L.

[8] things MS.

thynges B.

[9] onelie MS.

onely A. B. F.

[10] excepte MS.

[11] whiche G. H. I. K. L.

[12] clerelie MS.

clearly A. B. F. G. I.

K. L.

clearly H.

[13] voyde MS.

void F.

[14] flesh F. I. L.

in Carne [6], tum in Spiritu [7]. Venit [8] ut agnus [9], absque macula [10], qui mundi peccata per immolationem sui semel factam, tolleretur [11], & peccatum (ut inquit [12] Johannes) in eo non erat [13]: Sed nos reliqui [14] etiam baptizati, & in Christo regenerati, in multis [15] tamen offendimus omnes [16]. Et si dixerimus [17], quia

[6] *no Comma* MS. W.

[7] *Comma* MS.

[8] *Comma* W.

[9] *no Comma* MS. W.

[10] *esset* MS. W.

[11] *Colon* W.

[12] *Joannes* W.

[13] *Comma* MS.

a full Point W.

[14] *Comma* W.

[15] *Comma* MS.

[16] *Comma* MS.

Colon W.

[17] *no Comma* W.

fleshe [15] and in his [16] spirite [17]. He came to be [18] the lambe [19] without spot, who by sacrifice of [20] hym [21] selfe [22] once made [23], [24] shoulde take [25] away the finnes of the [26] worlde [27]: and sinne [28], (as [29] S. [30] John [31] sayeth) was not in [32] hym [33]. But [34] al we the [35] rest [36], [37] (although [38] baptized [39], and borne [40] agayne in [41] Christe [42]) yet [43] offende in [44] many [45] thinges [46], and [47] if [48] we [49] say we

[15] *Comma* F. G. H. I. K. L.
 [16] spirit MS. F. L.
 [17] *Comma* MS.
 [18] read a F.
 [19] withowte spott MS.
 [20] himself MS.
 him A.
 himselfe F.
 [21] self B.
 [22] *Comma* A. B.
 read made once for e-
 ver, A. B.
 [23] no *Comma* MS.
 [24] should MS. A. B. F. G.
 H. K.
 [25] awaie MS.
 [26] world F.
 [27] Semicolon MS.
Comma A. B.
 [28] no *Comma* A. B. F. G. H.
 I. K. L.
 [29] St MS.
 Saint L.
 [30] Jhon H.
 [31] faith MS. F.
 sayth A. B. G. H. I. K. L.
 [32] him MS. A. F. G. K. L.
 [33] Colon B.

[34] omit al MS.
 omit al we A. B.
 all F. H. I. L.
 [35] reste MS.
 [36] no *Comma* G. H. I. K. L.
 [37] there is no *Parenthesis*
 here. MS. A. B.
 [38] in MS. the Word all had
 been inserted in this Place, but 'tis
 blotted out again.
 baptised MS. A. L.
 insert we be A. B.
 [39] no *Comma* MS.
 [40] againe MS. F.
 [41] Chryste A.
 Christ F.
 [42] there is no *Parenthesis*
 here, but only a *Comma* MS. A. B.
 [43] insert we all MS.
 insert we A. B.
 offend F.
 [44] manie MS.
 [45] things MS. F.
 thynges B. G. H. K. L.
 [46] Colon G. H. I. K. L.
 [47] yf A. B. I. L.
 [48] wee F.
 [49] saie MS.

peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

ARTICULUS DECIMUS SEXTUS.

[1] *De* [2] *Peccato* [3] *post Baptismum.*

NON omne peccatum mortale post baptismum [4] voluntarie [5] perpetratum, est peccatum in Spiritum Sanctum [6], & irremissibile [7]. Proinde lapsis a baptismo in peccata, locus [8] pœnitentiæ non est negandus [9], post acceptum Spi-

[1] p. 6. MS.

p. 13. W.

[2] *read lapsis instead of peccato W.*

[3] *instead of post Baptismum 'twas written in Spiritum sanctum; and then a Line was drawn under in Spiritum sanctum, and after Baptism is writtten over head in (I verily think) A. Bp. Parker's own Hand. MS.*

[4] *Comma MS.*

[5] *perpatratum W.*

[6] *no Comma W.*

in MS. there was a Comma made here, but it seems to have been scratched out immediatly.

[7] *Comma MS.*

[8] *penitentie MS.*

[9] *Semicolon MS.*

a full Point W.

have no [50] sinne [51], we [52] deceave our selves,
and the [53] trueth is not in us.

[50] sin F.

[51] no Comma MS.

[52] deceive MS. F. L.
deceyve A.

[53] truthe MS.

truth A.

The SIXTEENTH ARTICLE.

[1] Of [2] Sinne after Baptisme [3].

[4] **N**OT [5] every [6] deadly [7] sinne [8] wil-
lingly committed after baptisme [9], is
[10] Sinne [11] agaynst the [12] holy [13] ghost,
and unpardonable. [14] Wherefore [15], the
[16] graunt of [17] repentaunce is not to be

[1] p. 11. as also in C. D. E.
G. H. I. K.

p. 14. A.

*This Article has Numb. 15.
affixed to it. MS.*

*Note, that the Title of this
Article is twice printed in A. viz.
1. at the bottom of the preceding
Page, 2. at the beginning of p. 14.
in which the body of it stands.*

[2] synne B.

[3] Comma MS.

[4] omit not A. B.

[5] everie MS.

[6] deadlie MS.

[7] synne B.

[8] Comma B.

willinglie MS.

wyllyngly A. B. H. L.

willyngly G. K.

wyllingly I.

[9] no Comma MS.

[10] p. 13. B.

read not sinne A. B.

[11] againste MS.

against B. F. G. K. L.

[12] holie MS.

[13] ghoste MS.

[14] Wherefore MS. A. B.

[15] no Comma MS. A.

[16] read place for peni-
tence, is not MS. A. B. only in
MS. there is no Comma after pe-
nitence.

grant. F.

[17] repentance F.

ritum Sanctum [10] possumus a gratia data recedere [11], atque peccare [12]: denuoque per gratiam dei resurgere [13], ac resipiscere [14]: ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus [15], [16] veniæ locum denegant.

[10] *Comma* MS. W.
 [11] *no Comma* W.
 [12] *Comma* MS. W.
 [13] *no Comma* W.
 [14] *Comma* MS.
 a full Point W.

[15] *no Comma* MS. W.
 [16] *penitentie* MS.
 pœnitentiæ W.

[18] denied [19] to [20] such as [21] fall into
[22] sinne after baptisme. After [23] we have
[24] receaved the [25] holy [26] ghoſt, we [27] may
[28] depart from grace [29] geuen [30], and fall
into [31] sinne, and by the grace of God [32] (we
[33] may [34]) [35] ariſe [36] agayne [37] and
[38] amend our [39] lyues. And [40] therefore [41],
[42] they are to be condemned [43], [44] whiche
[45] ſay [46] they can no more [47] sinne [48] as
[49] long as they [50] lyue [51] here, or [52] de-
nie the place of [53] forgevenesse to [54] ſuche as
[55] truely repent [56].

[18] denied MS. F.
[19] *Comma* A.
[20] ſuche L.
[21] fall MS. F. I. L.
[22] ſynne B.
[23] wee F.
[24] receiued MS. F. L.
 receyved A.
[25] holie MS.
 holye I.
[26] ghoſte MS.
[27] maye MS. A. B. I.
[28] departe MS. I.
[29] giuen MS. F.
[30] *no Comma* MS.
[31] ſynne A. B.
[32] *here is no Parentheſis.* MS.
 no Parentheſis, but a Com-
 ma. A. B.
[33] maie MS.
[34] *no Parentheſis.* MS.
 no Parentheſis, nor Com-
 ma. A. B.
[35] ryſe A. B.
 ariſe MS. F. G. H. K.
[36] againe. MS. F. G. H. K.
[37] *Comma* MS. B. F.

[38] amende A. B. G. H. K.
[39] liues MS. F. G. H. I. K.
[40] therfore MS. A. B.
[41] *no Comma* MS. A. I. L.
[42] theie MS.
[43] *no Comma* MS.
[44] which MS. A. B.
[45] ſaie MS.
 ſaye L.
[46] *Comma* A. B.
[47] ſynne MS. B.
[48] *Comma* MS.
[49] longe MS. A.
[50] live MS. F.
[51] heare MS.
[52] denye B. G. H. K.
 deny L.
[53] forgevenes MS. A. L.
 forgevenesse F.
[54] ſuch MS. F. H. L.
[55] truelie MS.
 truelye G. K.
[56] *add* and amende theyr
lyues A.
 and amende their
liues B.

ARTICULUS DECIMUS SEPTIMUS.

[1] *Idē* [2] *Prædestinatione & Electione.*

PRædestinatio ad vitam, est [3] æternum Dei propositum, quo [4] ante jacta mundi fundamenta, suo consilio, nobis quidem occulto [5] constan[6]ter decrevit, eos [7] quos in Christo elegit [8] ex hominum genere, a maledicto & exitio liberare, atque [9] (ut vasa in honorem effecta [10]) per Christum [11], ad [12] æternam salutem addu-

[1] p. 11.

[2] *Prædestinatione* MS.[3] *eternum* MS.[4] *Comma* MS.

[5] *In MS. there is a Point, in shape like a full Point, at the top of the Line, after the manner of a Greek Semicolon.*

Comma W.

[6] p. 14. W.

[7] *Comma* MS.[8] *Comma* MS. W.[9] *no Parenthesis* MS. W.

[10] *Comma instead of the Parenthesis.* MS. W.

[11] *no Comma* W.[12] *eternam* MS.

The SEVENTEENTH ARTICLE.

[1] Of Predestination and Election.

PRedeſtination to [2] lyfe [3], is the [4] everlaſtyng purpoſe of God, [5] wherby [6] (before the [7] foundations of the [8] world [9] were [10] layd [11]) [12] he hath [13] conſtantly decreed [14] by his [15] Councell [16] ſecrete to us [17], to [18] deliver from [19] curſe and [20] dampnation [21], thoſe [22] whom [23] he hath choſen in [24] Chryſte [25] out of [26] mankynde, and [27] to [28] bryng [29] them by [30] Chryſte to

[1] p. 8. MS. F.

*This Article is rightly num-
bred in MS. tho' it has no Numb.
16. going before it.*

[2] life MS. F. I.

[3] no Comma MS.

[4] p. 15. A.

everlaſting MS. A. F.

[5] whereby F. H.

[6] no Parentheſis MS.

[7] foundations L.

[8] worlde MS. A. H. I. L.

[9] weare MS.

[10] laide MS.

layde A. B. H. I. L.

laid F.

[11] no Parentheſis MS.

[12] hee F.

[13] conſtantlie MS.

conſtantlye B.

[14] Comma A.

omit by his counsell ſe-

crete to us, A. B.

[15] counſell F. G. H. I. K.

Counſel L.

[16] Comma F. L.

ſecrett MS.

ſecret F.

[17] no Comma MS.

[18] delyver A.

[19] p. 10. L.

read the Curſe B.

[20] dampnation B.

[21] no Comma MS.

[22] whome MS.

[23] hee F.

[24] Chryſte A.

[25] owte MS.

[26] mankynde MS. A. I.

mankind F.

[27] do H.

[28] brynge A.

bringe MS.

bringe MS.

bring F. H.

[29] p. 14. B.

[30] Chryſt A.

Chriſt F.

cere [13]. Unde qui tam [14] præclaro dei beneficio sunt donati, illi [15] spiritu ejus [16], oportuno tempore operante, secundum propositum ejus [17], vocantur [18], vocationi per gratiam parent [19], justificantur gratis [20], adoptantur in filios [21] Dei unigeniti [22] ejus Jesu Christi imaginem efficiuntur conformes [23], in bonis operibus sancte ambulant [24], & demum ex dei misericordia [25] pertingunt ad sempiternam [26] felicitatem.

[13] *Comma MS.*

Colon W.

[14] *preclaro MS.*

[15] *Comma MS.*

[16] *no Comma MS. W.*

[17] *no Comma MS. W.*

[18] *Colon W.*

[19] *Colon W.*

[20] *Colon W.*

[21] *Comma MS.*

Colon W.

omit Dei MS. W.

[22] *omit ejus MS. W.*

[23] *Colon W.*

[24] *Colon W.*

[25] *Comma MS.*

[26] *felicitatem MS.*

[31] everlastyng salvation, as [32] vessels made to [33] honour. [34] Wherefore [35] they which [36] be [37] indued with so excellent a benefite of God, [38] be called [39] accordyng to Gods purpose by [40] his [41] spirite [42] workyng in due season [43]: they through grace [44] obey the [45] callyng [46]: they [47] be [48] justified [49] freely [50]: they [51] be made sonnes of God by adoption [52]: they be made [53] lyke [54] the image of [55] his [56] onelye begotten [57] sonne [58] Iesus [59] Christe [60]: they walke [61] religiously in good [62] workes, and at length [63] by [64] Gods [65] mercy [66], they [67] attaine to [68] everlastyng felicitie.

[31] everlasting MS. F. I. L.
everlastyng A.

[32] vessels MS.
vesselles A.

[33] honoure A.

[34] wheruppon A.
whereupon B.
wherefore F. H. I.

[35] read such as have so A. B.

[36] bee F.

[37] endued MS.

[38] insert geven unto them,

A. B.

bee F.

[39] Comma A.
according MS. F.

[40] hys A.

[41] spirit MS. B. F.

[42] working MS. F.
woorking L.

[43] full Point MS. A. B.

[44] obeie MS.

[45] callinge MS.
callyng A.

[46] Comma MS. A. B.

[47] bee F.

[48] justefied MS.

[49] frelie MS.

freelye G. H. I. K.

[50] Comma MS. A. B.

[51] bee A.

[52] Comma MS. A. B.

[53] like MS. F.

[54] p. 12. as also in C. D. E.
G. H. I. K.

[55] hys A.

[56] onelie MS.

onely A. B. F. L.

onlye I. K.

[57] son F.

[58] Jesu MS. A. B.

[59] Christ A. F. H.

[60] Comma MS. A. B.

[61] religiouslie MS.
religiouslye A.

[62] works MS. F.

[63] Comma A.

[64] goddes A.

[65] mercye MS.

mercie B. H. I.

[66] no Comma MS.

[67] attayne A. B. H. I. L.

[68] everlasting MS. A. F.

Quemadmodum [27] prædestinationis [28], & electionis [29] nostræ in Christo pia consideratio, dulcis, suavis [30], & ineffabilis consolationis [31] plena est [32], vere [33] piis [34], & [35] hijs qui sentiunt [36] in se vim spiritus Christi, facta carnis [37], & membra [38], [39] quæ adhuc sunt super terram [40], mortificantem, animumque ad [41] cœlestia [42], & superna rapientem [43]. Tum quia fidem nostram de [44] æterna salute conse-

[27] predestinationis MS.

[28] *no Comma* MS. W.

[29] nostre MS.

[30] *no Comma* W.

[31] p. 7. MS.

[32] *no Comma* W.

[33] p. 15. W.

[34] *no Comma* W.

[35] his W.

[36] *Comma* MS.

[37] *no Comma* W.

[38] *no Comma* MS. W.

[39] que MS.

[40] *no Comma* W.

[41] cœlestia MS.

[42] *no Comma* MS. W.

[43] *Comma* MS. W.

[44] eterna MS.

[69] As the [70] Godly [71] consyderation of pre-
destination [72], and our election in [73] Christe [74],
is full of [75] sweete [76], [77] pleasaunt [78],
and [79] unspeakeable [80] comfort [81] to [82]
Godly persons, and [83] such as feelee in [84] them
selves [85] the [86] working of the [87] spirite of
[88] Christe, [89] mortifying the [90] workes of
the [91] fleshe, and [92] their [93] earthlye mem-
bers [94], and [95] drawing [96] up [97] their
[98] mynde to [99] hygh and [100] heavenly
[101] thinges, aswell [102] because it [103] doth

[69] p. 16. A. <i>here is no Break.</i> MS.	[89] mortefienge MS. mortifyinge A. mortifying B. G. H. I.
[70] godlie MS.	
[71] consyderation MS. A. B.	K. L.
F. [72] <i>no Comma</i> MS. F.	[90] works MS.
[73] Chryst A. Christ B. F.	[91] flesh F.
[74] <i>no Comma</i> MS.	[92] theire MS. theyr A. G. K.
[75] swete MS.	[93] earthlie MS. earthly A. F. G. H. I.
[76] <i>no Comma</i> MS.	K. L.
[77] pleasante MS. pleasant F.	[94] <i>no Comma</i> MS.
[78] <i>no Comma</i> MS.	[95] drawinge MS. drawyng B. G. H. I. K.
[79] unspeakable MS.	L.
[80] cumforte MS. comforte I.	[96] upp MS.
[81] <i>Comma</i> B.	[97] theyr G. K. L.
[82] godlie MS. godlye H. I.	[98] minde MS. B. G. mind F.
[83] fuche L.	[99] high MS. F. I.
[84] themselves MS.	[100] heavenlie MS.
[85] <i>Comma</i> MS. A. B.	[101] thinges MS. F. thynges A. B. L.
[86] woorkyng L.	[102] bicause MS.
[87] spirit F.	[103] p. 15. B. doeth F.
[88] Christ F.	

quenda per Christum plurimum stabilit [45], atque confirmat, tum quia amo[46]rem nostrum in Deum [47] vehementer accendit [48]. Ita hominibus curiosis [49], carnalibus, & spiritu Christi destitutis, ab oculos perpetuo versari [50], [51] prædestinationis dei sententiam, perniciosissimum est præcipitium, unde illos Diabolus [52] protrudit, vel in desperationem, vel in [53] æque perniciosam [54] impurissimæ [55] vitæ securitatem [56], dein-

[45] *no Comma W.*

[46] *p. 12.*

[47] *Comma MS.*

[48] *Comma MS.*

Colon W.

[49] *no Comma MS.*

[50] *no Comma W.*

[51] *predestinationis MS.*

[52] *pertrudit MS.*

[53] *æque MS.*

[54] *impurissime MS.*

[55] *vite MS.*

[56] *a full Point ; and Deinde
begins a new Paragraph. W,*

[104] greatly [105] establishe [106] and [107] confirme [108] their [109] fayth of eternall salvation [110] to be enjoyed through [111] Christ, as [112] because it [113] doth [114] fervently [115] kindle [116] their Love [117] towards God : [118] So [119], for curious and [120] carnal persons, [121] lacking the [122] spirite of [123] Christe, to have [124] continually before [125] their [126] eyes [127] the sentence of Gods predestination, is a [128] most [129] daungerous [130] downefall [131], [132] whereby the [133] devyll [134] doth [135] thrust them [136] either into desperation [137], or into [138] reche[139]lesnesse of most uncleane [140] living, no lesse [141] perillous [142] then desperation.

[104] greatelie MS.
 [105] establishe MS. B. H. I.
 establifh F. L.
 [106] *Comma* A.
 [107] confyrme A.
 [108] theyr G. I. K. L.
 [109] faith MS. A.
 [110] *Comma* B.
 [111] Christe MS. B.
 Chryft A.
 [112] bicause MS.
 [113] doeth F.
 [114] ferventlie MS.
 [115] kyndle H.
 [116] theyr L.
 [117] towards MS. F.
 [118] p. 9. MS.
 [119] *no Comma* MS. A.
 [120] carnall MS. A. B. F.
 H. I. L.
 [121] lackyng A. B. L.
 [122] spirit MS. F.
 [123] Christ A. F. I.
 [124] continuallie MS.
 [125] theyr A. G. K. L.

[126] eies MS.
 [127] *Comma* MS. A.
 [128] moste G. H. I. K.
 [129] dangerous F.
 [130] dounfall MS.
 downfall A.
 [131] *no Comma* MS.
 [132] wherbye MS.
 wherby A. B.
 [133] devill MS. F. I.
 [134] p. 9. F.
 doeth F. L.
 [135] thruste MS.
 [136] eyther A. B. I. L.
 [137] *no Comma* MS.
 [138] rechelesnes MS.
 rechlesnes A.
 rechlesnesse B. F. I. K.
 [139] p. 17. A.
 [140] livinge MS.
 lyvyng A. B. H. L.
 [141] perylous A.
 perillous B. F.
 peryllous L.
 [142] than A.

de promissiones Divinas sic amplecti oportet, ut nobis in Sacris Literis generaliter [57] propositæ sunt [58], & dei voluntas in nostris actio[n]ibus [59] ea sequenda est, quam in verbo Dei habemus [60], [61] deserte revelatam.

[57] propositæ MS.

[58] Colon W.

[59] p. 16. W.

[60] no Comma W.

[61] diserte MS. W.

Furthermore [143], [144] we [145] must [146] receive Gods [147] promyses [148] in [149] such [150] wyse [151], as they be [152] generally set [153] foorth to us in [154] holy scripture [155]: and in our [156] doynges, that [157] wyl of [158] God is to be [159] folowed, [160] which [161] we have [162] expressely declared unto us in the [163] worde of God.

[143] no Comma MS.
 [144] wee F.
 [145] muste A.
 [146] receive MS. F. L.
 [147] promyses A.
 [148] Comma B.
 [149] suche B. L.
 [150] wise MS. F.
 [151] no Comma MS.
 [152] generallie MS.
 [153] forthe MS.
 forth A.
 [154] holyc B.
 [155] Comma MS. A. B.

[156] doings MS. F.
 doinges A.
 [157] will MS. F.
 wyll B. H. L.
 [158] p. 11. L.
 [159] followed MS. A. F.
 [160] whiche G. H. K. L.
 [161] wee F.
 [162] expressely MS.
 expressely A.
 expresly F. H. I. L.
 [163] word A. F.
 woorde L.

ARTICULUS DECIMUS OCTAVUS.

[1] *De speranda æterna Salute tantum in Nomine Christi.*

Sunt [2] & illi anathematizandi [3], qui dicere audent [4] unumquemque in lege [5], aut secta quam profitetur [6] esse servandum [7], modo juxta illam [8], & lumen [9] naturæ accurate vixerit [10], cum [11] sacræ [12] literæ tantum Jesu Christi nomen [13] prædicent, in quo salvos fieri homines oporteat [14].

[1] *The Title runs thus, Tan-*
tum in Nomine Christi speran-
da est æterna Salus. MS. W. only
in MS. read eterna; and put no
Point after Salus.

[2] *omit & W.*

[3] *no Comma MS. W.*

[4] *Comma MS. W.*

unumquenque W.

[5] *no Comma W.*

[6] *Comma MS. W.*

[7] *Colon W.*

[8] *no Comma W.*

[9] *nature MS.*

[10] *Colon W.*

[11] *sacræ MS.*

[12] *litere MS.*

[13] *predicent MS.*

[14] *no Point MS.*

The EIGHTEENTH ARTICLE.

[1] Of [2] *obtaynyng eternall Salvation* [3], [4] *only by the Name of* [5] *Christe.*

They also are to be had accursed [6], that presume to [7] say, that [8] every man [9] shal be saved by the [10] lawe or [11] sect [12] which he professeth, so that [13] he [14] be diligent to frame his [15] lyfe [16] accordyng to [17] that [18] lawe [19], and the [20] lyght of nature. For [21] holy scripture [22] doth [23] set [24] out unto us [25] onely the name of Jesus [26] Christe, [27] whereby men must [28] be saved.

[1] p. 13. *as also in C. D. E.*
G. H. I. K.

Instead of of read we must
trust to MS. A. B.

[2] obtaine MS.
obteyne A.
obtayne B.
obtaining F.
obtayning I.

[3] *no Comma* B.

[4] onelie MS.
onely F. L.

[5] Chryst A.
Christ F.

[6] *add and abhorred* A. B.
p. 16. B. *begins at the said*

Word and.

no Comma MS.

[7] saie MS.
faye A. B.

[8] everie MS.
everye G. K.

[9] shall be MS. F.

[10] law F.

[11] secte B.

[12] whiche A. I.

[13] hee F.

[14] bee F.

[15] lief MS.
life F.

[16] according MS. F. G. K.
accordynge A.

[17] *read* the lawe MS.

[18] law F.

[19] *no Comma* MS.

[20] light MS. F.

[21] holye G. H. K.

[22] doeth B.
dooth L.

[23] sett MS.

[24] oute MS.

[25] onelie MS.
only A. B. F.
onlye G. H. I. K.

[26] Christ A. F.

[27] wherby MS. A.

[28] bee F.

ARTICULUS DECIMUS NONUS.

De Ecclesia [1].

[2] **E**cclēsia Christi visibilis est [3] cœtus fidelium, in quo verbum Dei purum [4] prædicatur, [5] ut sacramenta, quoad ea [6] quæ [7] necessario [8] exigantur, juxta [9] Christi institutum [10] recte administrantur [11]. Sicut erravit Ecclesia [12] Hierosolimitana, Alexandrina [13], & Antioche[14]na [15]: ita & erravit Ecclesia Romana, non solum quoad agenda [16], & [17] ceremoniarum ritus, verum in hijs etiam [18] quæ credenda sunt [19].

[1] *no Point W.*

[2] *Ecclesiæ W. but in Bod. 1. is made Ecclesia with a Pen.*

[3] *cetus MS.*

[4] *predicatur MS.*

[5] *et MS. W.*

[6] *que MS.*

[7] *p. 8 MS.*

[8] *exiguntur MS. W.*

[9] *p. 13.*

[10] *Comma MS.*

[11] *Comma MS.*

[12] *Hierosolymitana MS.*

W.

[13] *no Comma W.*

[14] *p. 17. W.*

[15] *Comma MS.*

[16] *no Comma W.*

[17] *cæremoniarum W.*

[18] *que MS.*

[19] *Comma MS.*

THE NINETEENTH ARTICLE.

[1] Of the [2] Church [3].

THE visible [4] Church of [5] Christe [6] is a congregation of [7] faythfull men, in the [8] which the pure [9] worde of God is preached, and the [10] Sacramentes be [11] duely ministred, [12] accordyng to [13] Christes [14] ordinaunces [15] in [16] all those [17] thynges that of necessitie are requisite to the same.

[18] As the [19] Church of [20] Hierusalem, Alexandria, and [21] Antioche [22] have erred: so also the [23] Church of [24] Rome [25] hath erred, not [26] only in [27] their [28] lyving and [29] maner of Ceremonies [30], but also in matters of [31] fayth.

217. 1512.

[1] p. 18. A.

This Article has Number

20. affixed to it; so that there is no Article 19. in MS.

[2] Church MS. B. I. L.

[3] no full Point. MS.

[4] Church MS. L.

[5] Christ A. F.

[6] no Comma MS.

[7] faithfull MS. F.

faythfull L.

[8] whiche A. L.

[9] word F. I.

woorde L.

[10] sacraments F.

[11] duellie MS.

[12] accordinge MS.

according F.

[13] Christs MS. F.

[14] ordinance E. L.

[15] Comma A. B. F. L.

[16] al A. L.

[17] things MS. F.

things B. I.

[18] p. 10. MS.

Here is no Break B.

[19] Church MS. A.

[20] Jerusalem MS. A.

[21] Antioch F.

[22] Comma A.

[23] Church A.

[24] Roome MS.

[25] read have A. B.

[26] onelie MS.

onely F.

[27] theyr G. K. L.

[28] living MS. A. F. G. I. K.

[29] manner MS.

[30] Colon MS. A. B.

[31] insert theyr A.

insert their B.

faith MS. F.

ARTICULUS VICECIMUS.

De [1] Ecclesiæ [2] Authoritate [3].

[4] **E**cclesiæ non licet quicquam instituere, quod verbo Dei [5] adversetur, [6] neque unum [7] Scripturæ locum sic exponere potest [8], ut alteri contradicat [9]. Quare licet Ecclesia sit Divinorum librorum testis [10], & conservatrix, attra-

[1] Ecclesiæ MS.
 [2] Autoritate W.
 [3] no Point MS.
 [4] insert Habet Ecclesia ri-
 tus statuendi jus, & in fidei con-
 troversis autoritatem, quam-
 vis W.

read Ecclesiæ MS.

[5] insert scripto MS. W.
 [6] nec W.
 [7] Scripture MS.
 [8] no Comma MS.
 [9] Comma MS.
 [10] no Comma W.

The TWENTIETH ARTICLE.

[1] Of [2] the [3] Authoritie of the [4] Church.

[5] THE Church hath power to decree Rites or Ceremonies, and [6] authoritie in controversies of [7] fayth : And yet it is not lawfull for the [8] Church [9] to [10] ordayne [11] any [12] thyng that is [13] contrarie to [14] Gods [15] worde [16] written, [17] neyther [18] may it [19] expounde one place of [20] Scripture, that it be [21] repug[nant] to [22] another. [24] Wherefore [25], although the [26] Church be a [27] witnesse [28] and a [29] keeper [30] of holy

[1] p. 17. B.
p. 10. F.
*This Article has Numb. 21.
affixed to it. MS.*

[2] thauthority MS.
[3] authority F.
[4] Church MS. G. H. I.
K. L.

[5] *These Words* [The Church hath power to decree Rites or ceremonies, and authoritie in controversies of fayth : and yet] *are not in* MS. A. B. G. H. I. K. L.

[6] authority F.
[7] faith F.
[8] Church L.
[9] *Comma* B.
[10] ordeine MS.
ordeyne A.
ordaine F.
[11] anie MS.
[12] thinge MS.
thing B. F. H. L.

[13] contrary A. F. I. K.
[14] p. 14. *as also in* C. D. E.
[15] word F. G. K.
woorde L.
[16] wrytten B.
[17] neither MS. F.
[18] maye B. I.
[19] expound MS. F.
[20] p. 14. G. H. I. K.
[21] repugnant MS. F. L.
[22] p. 19. A.
[23] an other MS. A.
[24] wherfore MS. G. H. I.

K. L.

[25] *no Comma* MS. I. L.
[26] Church MS. B. F. G. K.
[27] wittnes MS.
witnes A. F.
wytnesse G. K.
[28] *Comma* A.
[29] keeper F. L.
[30] p. 12. L.

men ut adversus eos nihil decernere, ita præter illos [11], nihil credendum de necessitate salutis [12] debet obtrudere.

[11] no Comma W.

| [12] Comma MS.

ARTICULUS VICECIMUS PRIMUS.

De [1] *Autoritate Conciliorum Generalium* [2].

Generalia [3] concilia [4], sine jussu [5], & voluntate principum congregari non [6] possunt, & ubi convenerint, quia ex hominibus

[1] Autoritate MS. W.

[2] no Point MS.

[3] consilia MS.

| [4] no Comma W.

[5] no Comma MS. W.

[6] p. 18. W.

[31] writ: yet [32], as it ought not to decree
[33] any [34] thing [35] agaynst the same, so
[36] besides the same, ought it not to [37] enforce
any [38] thing to [39] be [40] beleved for [41] ne-
cessitie of saluation.

[31] writt MS. wryt A.	[36] besydes A. B. G. K.
[32] no Comma MS. A. F.	[37] inforce MS.
[33] anye L.	[38] thinge MS. thyng B. G. K.
[34] thyng A. B. G. H. K. L.	[39] bee F.
[35] against MS. F. I. L. agaynste A.	[40] beleaved F. L.
	[41] necessity F.

The TWENTY FIRST ARTICLE.

[1] Of [2] the [3] *Authoritie* of [4] *Generall*
[5] *Counsell*es.

[6] **G**enerall [7] Counsels [8] may not [9] be
[10] gathered [11] together without the
[12] Commaundement and [13] wyll of princes
[14]. And when they be [15] gathered [16]
together ([17] forasmuche as they [18] be an

[1] <i>This Article has Numb. 22.</i> <i>affixed to it.</i> MS.	maye B.
[2] thauthority MS.	[9] bee F.
[3] authority F.	[10] geathered L.
[4] general L.	[11] togeather L.
[5] counsell MS. counsels A. counsels B. F.	[12] comaundement MS. commandement F.
[6] general I.	[13] will MS. F. wyl I.
[7] counsell MS. counsels B. F. counsell H. I. L.	[14] <i>Comma</i> MS.
[8] maie MS.	[15] geathered L.
	[16] togeather L.
	[17] forasmuch MS. F. I.
	[18] bee A. F.

[7] constant, qui non omnes spiritu [8], & [9] verbo Dei reguntur, & errare possunt, & interdum errarunt [10] etiam in [11] his [12] quæ ad normam pietatis pertinent [13]: [14] ideoque [15] quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque [16] auctoritatem, nisi ostendi pos[sunt] [17] e Sacris Literis esse desumpta.

[7] 'tis corrected constant in Bod. 2. for constant.

[8] no Comma MS. W.

[9] verbis MS. W. but in MS. there is a Line drawn under it, and in the Margin verbo is written, as I verily think, in A. Bp. Parker's Hand. In Bod. 1. 'tis corrected into verbo.

[10] Comma MS. W.

[11] hijs MS. W.

[12] que MS.

[13] Comma MS.

[14] read ideo without que MS. W.

[15] que MS.

[16] auctoritatem W.

[17] P. 14.

[19] assemblie of [20] men, [21] wherof [22] all be not governed with the [23] spirite and [24] word of God) they [25] may erre, and [26] sometime have erred, even in [27] thinges [28] party-nyng [29] unto God [30]. [31] Wherefore [32], [33] thinges [34] ordayned [35] by them [36] as [37] necessary to salvation, have [38] neyther strength nor [39] auctoritie, unlesse it [40] may be declared [41] that they be taken [42] out of [43] Holy Scripture [44].

[19] assemblye A. G. H. K.
assembly F. L.
[20] menne A.
[21] whereof A. B. F. I. L.
[22] al I.
[23] spiritt MS.
spirit F.
[24] worde MS. B. H. I. L.
[25] maie MS.
maye A. B.
[26] sumtyme MS.
sometime A. F. I.
[27] thinges MS. F. L.
thynges A. B. G. K.
[28] pertaing MS.
perteynyng A.
pertaynyng B.
parteining H. I.
parteyning L.
pertaing F.
[29] read to B.
[30] Comma MS.

[31] Wherefore A. F. G. H.
I. K.
[32] no Comma MS. F.
[33] things MS. F.
thynges A. L.
[34] ordeined MS. G. H. K.
ordeyned A. I. L.
ordained F.
[35] p. 18. B.
[36] p. 20. A.
Comma A. B.
[37] necessarie MS. A. L.
[38] neither MS. F.
nether A.
[39] auctoritie MS.
authority F.
[40] maie MS.
maye A. B.
[41] Comma A. B.
[42] owt MS.
[43] holie MS.
[44] no full Point MS.

ARTICULUS VICESIMUS SECUNDUS.

[1] *De Purgatorio.*

DOctrina Romanensium de purgatorio, de [2] indulgentiis, de veneratione [3], & adoratione [4], tum imaginum [5], tum reliquiarum, [6] nec non de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis [7], innititur [8]: [9] immo verbo Dei [10] contradicit. [11]

[1] p. 9. MS.

[2] indulgentiis MS.

[3] no Comma MS. W.

[4] no Comma MS. W.

[5] no Comma W.

[6] necnon MS.

[7] no Comma MS. W.

[8] Comma MS. W.

[9] immo MS. W.

[10] pernitiōse was here writ-

ten, but 'tis struck out again. MS.

[11] In the Margin of Bod. 2. against the last Words of this Article are these Letters -----itur----- but 'tis hard to guess, what the rest should be; unless itur should be legitur, and MS. should be understood, as if the MS. were referred to.

The TWENTY SECOND ARTICLE.

[1] Of [2] Purgatorie.

TH E [3] Romishe doctrine [4] concernyng [5] purgatorie, pardons [6], [7] worshipping [8] and adoration [9] aswell of [10] images [11], as of reliques [12], and also invocation of [13] Saintes, is a [14] fonde [15] thing [16], [17] vainly [18] invented, and grounded [19] upon no [20] warrantie of Scripture [21], but rather [22] repugnaunt to the [23] worde of God.

[1] p. 11. MS. <i>This Article has Numb. 23. affixed to it. MS.</i>	[12] <i>no Comma</i> MS.
[2] purgatorye MS. purgatory A. F.	[13] p. 11. F. Saints MS. F.
[3] Romysh A. G. K. Romysh B. Romish F.	[14] fond A. F. I.
[4] concerninge MS. concerning B. F.	[15] thinge MS. thyng A. B.
[5] purgatory A. F.	[16] <i>no Comma</i> MS.
[6] <i>no Comma</i> MS.	[17] vainelye MS. vainely B. F. vaynly L.
[7] worshipinge MS. worshipping A. G. K. worshyppying B.	[18] <i>for invented read fay- ned</i> A. B.
[8] <i>Comma</i> B.	[19] uppon MS.
[9] <i>Comma</i> B. F. aswel A. L.	[20] warrant MS. warrauntie A. H. I. L. warranty F.
[10] ymages A.	[21] <i>no Comma</i> MS.
[11] <i>no Comma</i> MS:	[22] repugnant MS. F.
	[23] word MS. A. F.

ARTICULUS VICESIMUS TERTIUS.

[1] *De Vocatione Ministrorum.*

NON licet [2] cuiquam fumere sibi munus publice [3] prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit [4] ad hæc obediunda [5] legitime vocatus [6], & missus [7]. Atque illos [8] legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros [9], atque mittendi in vineam Domini [10],

[1] p. 19. W.

The Title runs thus, Nemo in Ecclesia ministret nisi vocatus. MS. W. only in MS. put a Comma after ministret, and after vocatus.

[2] Tho'tis plainly enough printed cuiquam in W. yet because the quam was expressed (as in old Prints 'tis usual) by a q with a Stroke thro' the lower Part of it, and a Mark for an m above it;

'tis made still more plain in Bod. 1. by adding with a Pen am to the Mark above.

[3] predicandi MS.

[4] read adhec MS.

[5] Comma MS.

[6] no Comma MS. W.

[7] Comma MS.

[8] Comma W.

[9] no Comma W.

[10] no Comma W.

The TWENTY THIRD ARTICLE.

[1] Of [2] Ministryng in the Congregation.

IT is not [3] lawful for [4] any man [5] to take [6] upon [7] hym [8] the Office of publique [9] preaching, or [10] ministring the [11] Sacramentes in the congregation, before [12] he [13] be [14] lawfully called [15] and sent [16] to execute the same. And those [17] we ought to judge [18] lawfully called [19] and [20] sent [21], [22] whiche be chosen and called to this [23] worke [24] by [25] men [26] who have [27] publique [28] aucthoritie [29] geven unto them in the con-

[1] p. 15. as also in C. D. E. G. H. I. K.

This Article has Numb. 24. affixed to it. MS.

The Title stands thus, No Man may minister in the Congregation, except he be called. MS. A. B. only there is no full Point after called. MS.

[2] ministring F. G. H. I. K. L.

[3] lawfull MS. A. B. F. G. H. I. K. L.

[4] anie MS.

[5] Comma B.

[6] uppon MS.

[7] him MS. F. G. H. I. K.

[8] thoffice MS.

[9] preaching MS. F. I.

[10] ministryng A. G. H. I. K. L.

[11] Sacraments MS. F.

[12] hee F.

[13] bee F.

[14] lauffullie MS.

[15] Comma F.

[16] p. 21. A.

[17] wee F.

[18] lawefully B.

[19] read and which be sent, called and chosen to L.

[20] sente MS.

[21] no Comma MS.

[22] which MS. A. F. I.

[23] p. 19. B.

woorke L.

[24] Comma MS.

[25] p. 13. L.

[26] Comma A. B. F. L.

[27] publike A.

[28] auctoritie MS.

authority F.

[29] given MS. F.

publice concessa est in Ecclesia, [11] coaptati fuerint [12], & asciti in [13] hoc opus.

[11] cooptati MS. W.

[12] no Comma W.

[13] The Word hos was written

before hoc, but was struck out again. MS.

ARTICULUS VICESIMUS QUARTUS.

[1] *De Precibus publicis dicendis in Lingua Vulgari.*

Lingua populo non intellecta [2], publicas in Ecclesia preces [3] peragere, aut sacramenta admini[4]strare, verbo Dei [5], & [6] primitivæ [7] Ecclesiæ consuetudini [8] plane repugnat [9].

[1] *The Title stands thus, Agendum est in Ecclesia Lingua quæ sit Populo nota. MS. W. only in MS. put a Comma after Lingua, and read que.*

[2] no Comma W.

[3] Comma MS.

[4] p. 15.

[5] no Comma W.

[6] primitive MS.

[7] Ecclesie MS.

[8] Comma MS.

[9] Comma MS.

gregation [30], to [31] call and [32] fende [33] ministers [34] into the [35] Lordes [36] vineyarde.

[30] no Comma MS.

[31] cal L.

[32] fend MS. B. F.

[33] mynysters A.

[34] for into read in I.

[35] Lords F.

[36] vineyearde MS.

vyneyarde A.

vineyard F.

The TWENTY FOURTH ARTICLE.

[1] Of [2] Speakyng in the Congregation, in [3] such a Tongue as the People understandeth.

IT is a [4] thing [5] playnely [6] repugnaunt to the [7] worde of God [8], [9] and the custome of the [10] primitive [11] Church [12], to have publique [13] prayer in the [14] Church, or to minister the [15] Sacramentes [16] in a [17] tongue not understood of the people.

[1] This Article has Numb. 25. affixed to it. MS.

The Title stands thus, Men must speake in the Congregation, in such Tongue as the People understandeth. MS. A. B. only in B. read a Tongue, with a Comma after Tongue; and in MS. put no Comma after Congregation, and read Tonge.

[2] speaking F. I.

[3] suche H. I. L.

[4] thyng A. G. H. K. L.

[5] plainelie MS.

playnly B. L.

plainely F. I.

[6] repugnante MS.
repugnant F.

[7] word A. F. G. K.
woorde L.

[8] no Comma MS.

[9] omit these Words, and the custome of the primitive church. A. B.

[10] primative G. H. I. K. L.

[11] church MS. F. G. I. K.

[12] no Comma MS.

[13] praier MS.

[14] church MS. A. B. F.

[15] Sacramentes MS. F. L.

[16] Comma G. H. K. L.

[17] tonge MS.

ARTICULUS VICESIMUS QUINTUS.

[1] *De Sacramentis* [2]

Sacramenta a Christo instituta, non tantum sunt [3] notæ professionis Christianorum, sed certa [4] quædam potius testimonia, & efficacia signa [5] gratiæ, atque [6] bonæ in nos voluntatis Dei, per [7] quæ invisibiliter ipse in [8] nos operatur, nostramque [9] fidem in se [10] non solum excitat, verumetiam confirmat.

Duo a Christo Domino nostro in Evangelio insti-

[1] p. 20. W.

[2] *a full Point* W.

[3] note MS.

[4] quedam MS.

[5] gratie MS.

[6] bone MS.

[7] que MS.

[8] *read nobis* MS. W.

[9] p. 10. MS.

[10] *Comma* W.

The TWENTY FIFTH ARTICLE.

[1] Of the [2] Sacramentes.

[3] **S**acramentes [4] ordayned of [5] Christe, [6] be not [7] onely badges [8] or tokens of [9] Christian mens profession; [10] But rather they be [11] certaine [12] sure witnesse [13] and effectuell signes of grace [14] and [15] Gods good [16] wyll [17] towards us [18], by the [19] which [20] he [21] doth worke [22] invisiblie [23] in us, [24] and [25] doth not [26] only quicken, but also strengthen and [27] confirme our [28] fayth in [29] hym.

There are two [30] Sacramentes [31] or [32]-dayned of [33] Christe our [34] Lorde in the

[1] *This Article has Numb. 26. affixed to it. MS.*

[2] sacraments MS. F.

[3] sacraments F.

[4] ordeined MS.
ordeyned A. L.
ordained F.

[5] Christ A. F.

[6] bee F.

[7] onelye MS.
only A. G. K.
onlye B. I.

[8] *read* and tokens A. B.

[9] Christen A.

[10] p. 22. A.

[11] certeyne A.
certayne B. H. L.

[12] fuer MS.

[13] *Comma* MS. A. B. F.

[14] *Comma* MS. A. B.

[15] p. 12. MS.

[16] will MS. F.

[17] towards F.

[18] *no Comma* MS.

[19] whiche B. H.

[20] hee F.

[21] doeth F. L.

[22] invisibly A. F. G. H.
I. K. L.

invisibile B.

[23] p. 16. *as also* in C. D.
E. G. H. I. K.

[24] p. 12. F.

[25] doeth F. L.

[26] onelie MS.
onelye A.
onlye B.

onely F. H.

[27] confyrme L.

[28] faith MS. F.

[29] him MS. F. G. K.

[30] sacraments MS. F. L.

[31] ordeined MS. L.
ordeyned A. G. H. I. K.
ordained F.

[32] p. 20. B.

[33] Christ F. L.

[34] Lord F.

tuta sunt [11] Sacramenta, scilicet [12], Baptismus [13], & [14] Cœna Domini [15].

Quinque illa vulgo nominata Sacramenta [16]: scilicet [17], Confirmatio, [18] Pœnitentia, Ordo, Matrimonium, & Extrema Unctio, pro Sacramentis Evangelicis [19] habenda non sunt, ut [20] quæ [21], [22] partim [23], a prava Apostolorum imitatione [24] profluxe [25] runt, partim [26] vitæ status sunt in Scripturis quidem probati [27]: sed Sacramentorum eandem cum Baptismo [28], & [29] Cœna Domini rationem non habentes [30], [31] ut [32] quæ signum aliquod visibile [33], seu [34] cæ-

- [11] Comma MS.
- [12] no Comma MS. W.
- [13] no Comma MS. W.
- [14] cena MS.
- [15] no Point MS.
- [16] Comma MS. W.
- [17] no Comma MS.
- [18] penitentia MS.
- [19] Comma MS.
- [20] que MS.
- [21] no Comma MS. W.
- [22] patim W. but in Bod. 1.

is, corrected with a Pen into partim by putting an r over head between the a and the t. But this (as also another Correction in the second Article, of which I there took notice) seems to have been made

with paler Ink, and in a different Hand from the rest.

- [23] no Comma MS. W.
- [24] profluxerint MS.
- [25] p. 21. W.
- [26] vite MS.
- [27] Comma MS. W.
- [28] no Comma MS. W.
- [29] cena MS.
- [30] Colon W.
- [31] insert quomodo nec pœnitentia, W.

In MS. quomodo nec penitentia, is written in this place, but a red Line is drawn underneath.

- [32] que MS.
- [33] no Comma W.
- [34] ceremoniam MS.

[35] Gospell, that is to [36] say, Baptisme [37], and the supper of the [38] Lorde [39].

[40] Those [41] fyve [42], [43] commonly called [44] Sacramentes, that is to [45] say [46], confirmation, [47] Penaunce, Orders, [48] Matrimonie, and [49] extreme [50] Unction, are not to [51] be [52] compted for [53] Sacramentes of the [54] Gospel, [55] being [56] such as have [57] growen [58] partly of the [59] corrupt [60] folowing of the [61] Apostles, [62] partly are states of [63] life [64] allowed in the Scriptures: but yet have not [65] lyke nature of [66] sacramentes [67] with Baptisme and the [68] Lordes Supper [69], for that they have not any visibie signe [70] or [71] cere-

[35] Ghospell MS.
Gospel F. L.
[36] saie MS.
saye A.
[37] no Comma A.
[38] Lord F.
[39] Comma MS.
[40] here doth not begin a new
Paragraph. MS.
[41] five MS. B. F. I.
[42] no Comma MS. F.
[43] comonly MS.
commonlye A. L.
[44] sacraments MS. F.
[45] saie MS.
[46] full Point MS.
[47] penance MS. F.
[48] matrimony A.
[49] extreame F.
[50] read annoyling MS. B.
read annoylyng A.
[51] bee F.
[52] read accompted A. B.
counted F.
[53] sacraments MS. F.
[54] Gospell MS. A. B.

[55] beyng B. L.
[56] suche L.
[57] growne F.
[58] Comma MS. B. F.
partlie MS.
[59] corrupte MS. A.
[60] following MS. F.
folowyng A.
[61] Apostells MS.
[62] partlie MS.
[63] lief MS.
lyfe A. L.
[64] allowed MS. F.
[65] like MS. F.
[66] sacraments MS. F. L.
[67] p. 23. A.
Comma B.
[68] Lords F.
[69] Here is a full Point in
MS. A. B. and then in A. B. fol-
low these Words, In which sort,
neyther is penaunce, for that
it hath not, &c. only in B. read
neither.
[70] Comma A. B.
[71] ceremony MS. F.

remoniam a Deo [35] institutum [36], non [37] habeant.

Sacramenta non in hoc instituta sunt [38] a Christo [39] ut spectarentur, aut circumferrentur, sed ut rite illis [40] uteremur [41], & in hijs duntaxat [42] qui digne percipiunt [43] salutarem habent effectum [44]: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt [45].

[35] institutam MS. W.

[36] no Comma MS. W.

[37] habeat W. In MS. 'tis written heat, with a Dash over the Head of the t; so that I cannot absolutely determin, whether it was intended for habeat or habent: but there is no Point after that Word.

[38] Comma MS.

[39] Comma MS. W.

[40] uterentur MS. But the Top of the t is scratched out, and an Hole is thereby made in the Paper. So that 'twas probably designed by Authority to be changed into uteremur.

[41] Colon W.

[42] p. 16.

[43] Comma MS. W.

[44] Comma MS.

[45] Comma MS.

monie [72] ordayned of God.

[73] The [74] Sacramentes [75] were not [76] or-
dayned of [77] Chrift [78] to [79] be [80] gased [81]
upon [82], or to [83] be [84] caryed [85] about [86]:
but that [87] we [88] should [89] duely use them
[90]. [91] And in [92] fuch [93] only [94], as [95]
worthyly [96] receave the fame, they have a [97]
whole [98] some [99] effect [100] or operation [101]:
But they that [102] receave them [103] unworthily
[104], purchase to [105] them felves [106] damna-
tion [107], as [108] S. [109] Paul [110] fayth.

[72] Comma A. B. ordeined MS. ordeyned A. L. ordained F.	[94] no Comma MS. A. [95] worthelie MS. worthely A. worthily F.
[73] p. 14. L.	[96] receive MS. F. receyve B. L.
[74] sacraments MS. F.	[97] wholsome MS. A. F. L.
[75] weare MS.	[98] p. 21. B.
[76] ordeined MS. ordeyned A. H. I. L. ordained F.	[99] effecte MS. A. [100] read aud operation with a full Point after the same. A. for tho' it should have been printed and, yet either the n is inverted, or else a u is put for it by a Mi- stake of the Press. In B. read and operation:
[77] Chryft A. Christe B. L.	[101] Comma MS.
[78] Comma B.	[102] receive MS. F. L.
[79] bee F.	[103] unworthely MS. unworthelye A. unworthily F. unwoorthily L.
[80] gazed F.	[104] no Comma MS.
[81] uppon MS. L.	[105] themselves F.
[82] no Comma MS.	[106] Comma B.
[83] bee F.	[107] no Comma MS.
[84] caried MS. carried F. L.	[108] a full Point G. K. Sainte MS. Saint A. B. I. L.
[85] aboute MS.	[109] Paule MS. A. B.
[86] Comma F.	[110] faithe MS. faith A. F. fayeth B.
[87] wee F.	
[88] shoulde MS. A. G. H. I. K. L.	
[89] duelie MS.	
[90] Semicolon F.	
[91] here begins a new Para- graph. A. B.	
[92] fuche H. I. L.	
[93] onelie MS. onlye A. B. H. I. onely F. L.	

ARTICULUS VICESIMUS SEXTUS.

[1] *De vi Institutionum Divinarum, quod eam non tollat Malitia Ministrorum.*

QUamvis in Ecclesia visibili [2], bonis mali semper [3] sunt admixti, atque interdum ministerio Verbi [4], & [5] Sacramentorum administrationi [6] præsent, tamen cum non suo [7], sed Christi nomine agant, ejusque mandato [8], & [*] au-

[1] *The Title stands thus, Ministrorum Malitia non tollit Efficaciam institutionum Divinarum. MS. W.*

[2] *no Comma W.*

[3] *read sint W.*

[4] *no Comma W.*

[5] *p. 22. W.*

[6] *presint MS.*

[7] *no Comma MS. W.*

[8] *no Comma MS. W.*

[*] *autoritate W.*

The TWENTY SIXTH ARTICLE.

[1] Of the [2] unworthynesse of the Ministers,
[3] which [4] hinder not the effect of the [5] Sa-
cramentes.

Although in the visible [6] Churche [7] the
[8] evyl be ever [9] myngled with the good,
and [10] sometime the [11] evyll have [12] cheefe
[13] auctoritie in the ministra[14]tion of the [15]
worde and [16] Sacramentes: yet [17] forasmuche
as they [18] do not the same in [19] theyr owne
[20] name [21], [22] but in [23] Christes, and

[1] This Article has Numb. 27.
affixed to it. MS.

The Title stands thus, The
wickednes of the ministers,
doth not take away the effe-
ctuall operation of Gods ordi-
naunces. MS. A. B. only in B.
read wickednesse; and in MS.
put no Comma after ministers,
and read awaie and ordinances.

[2] unwoorthynesse L.

[3] whiche L.

[4] hynder L.

[5] sacraments F.

[6] Church MS. A. F.

[7] p. 24. A.

Comma B.

[8] evill MS. F.

evyll B. G. H. I. K. L.

[9] mingled MS. F.

[10] sometyme B. I.

[11] evill MS. F.

evyl G. K.

[12] chief MS.

chiefe A. B. F.

[13] auctoritie MS. F.

[14] p. 17. as also in C. D. E
G. H. I. K.

[15] word F.

woorde L.

[16] Sacraments MS. F.

[17] Comma A.

forasmuch C. D. E. F.

H. I.

for as much L.

[18] doo L.

[19] their MS. B. C. D. E.

F. I. L.

[20] in MS. the Word natures
was written in this Place; but
'twas blotted out again (I presume)
before the Word name was writ-
ten.

[21] no Comma C. D. E.

[22] read but do minister by
Chrystes commission and au-
thoritie, MS. A. B. only in
MS. read Christs and authori-
tie; and in B. read Christes.

[23] Christs F.

H

thoritate ministrant, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis [9]. Neque per illorum [10] malitiam [11], effectus institutorum Christi tollitur, aut gratia [12] Donorum Dei minuitur [13], quoad eos qui fide [14], & rite sibi oblata percipiunt, [15] quæ

[9] Comma MS.

[10] p. 11. MS.

[11] no Comma MS. W.

[12] Donorum is marked underneath in Bod. 2, and in the

Margin over against it is written ..best (perhaps for abest) MS.

[13] no Comma MS.

[14] no Comma W.

[15] que MS.

[24] do minifter by his commiffion and [25] auctho-
 rite, [26] we [27] may [28] ufe [29] theyr [30]
 minifterie [31], both in [32] hearing the [33] word
 of God [34], and in the [35] receaving of the [36]
 Sacra[37]mentes. [38] Neyther is the [39] effect
 of [40] Chriftes ordinaunce taken [41] away by
 [42] theyr [43] wickedneffe, nor the grace of Gods
 [44] gyftes diminifhed from [45] fuch [46] as by
 [47] fayth [48] and [49] ryghtlye [50] do [51] re-
 ceave the [52] Sacramentes miniftred unto them
 [53], [54] which be [55] effectuell [56], [57] be-

[24] doe F.
 [25] authority F.
 [26] wee F.
 [27] maye MS. A.
 [28] p. 13. MS.
 [29] their MS. A. B. C. D.
 E. F. H. I. L.
 [30] miniftrie MS.
 miniftery A. F.
 [31] no Comma A.
 [32] hearynge A.
 hearyng B. H. L.
 [33] worde MS. A. B. I.
 woorde L.
 [34] no Comma MS.
 [35] receiving MS. F.
 receyvng A. L.
 [36] Sacraments MS. F.
 [37] p. 13. F.
 [38] neither MS. C. D. E. F.
 [39] effecte MS. C. D. E. I. L.
 [40] read Christs ordinance
 MS. F.
 read gods ordinaunces A.
 read gods ordinaunce B.
 [41] awaie MS.
 awaye A. L.

[42] their MS. B. C. D. E.
 F. I. L.
 [43] wickednes MS. A.
 [44] gifts MS. F.
 giftes I.
 [45] fuche A. B. I.
 [46] Comma B. F.
 [47] faithe MS.
 faith F.
 [48] Comma B. F.
 [49] rightlie MS.
 rightly B. F.
 ryghtly C. D. E. I. L.
 [50] Comma F.
 doe F.
 doo L.
 omit do MS. A. B.
 [51] receive MS. F.
 receyve L.
 [52] Sacraments MS. F.
 [53] no Comma MS.
 [54] p. 22. B.
 [55] effectual A.
 [56] no Comma MS. A. B.
 [57] bicaufe MS.

propter institutionem Christi [16], & promissionem [17] efficacia sunt, licet per malos administrantur.

Ad [18] Ecclesiæ tamen disciplinam [19] pertinet, ut in malos ministros inquiratur, accusenturque ab [20] his [21], qui eorum flagitia noverint, atque tandem iusto convicti iudicio [22] deponantur.

[16] *no Comma* MS. W.

[17] *efficacia* MS. W.

[18] *ecclesie* MS.

[19] *pertinent* W. *but in Bod.*

1. *'tis made* *pertinet*, *by striking*

out the last n with a Pen.

[20] *hij*s MS. W.

[21] *no Comma* MS.

[22] *Comma* W.

cause of [58] Christes institution and [59] promyse, although they be ministred by [60] evyll men.

Neverthelesse [61], it [62] apperteineth to the discipline of the [63] Churche [64], that [65] enquirie be made of [66] evyll ministers [67], and that [68] they be accused by those that have knowledge of [69] theyr offences [70]: and [71] finally [72], [73] beyng [74] founde [75] gyltie [76] by [77] iust [78] judgement [79], be deposed.

[58] Christs MS. F.	<i>instead of evyll ministers</i>
[59] promise MS. C. D. E.	<i>read such A. suche B.</i>
F. I.	[67] <i>no Comma</i> MS.
[60] evill MS. F.	[68] p. 25. A.
evyl L.	[69] their MS. B. C. D. E. F.
[61] <i>no Comma</i> MS.	I. L.
[62] apperteineth MS.	[70] <i>Comma</i> MS. A. B.
apperteyneth A.	[71] finallye MS.
appertayneth B.	[72] <i>no Comma</i> F.
apparteyneth C. D. E.	[73] being MS. F.
H. I. L.	[74] found F.
appertaineth F.	[75] gyltie MS.
[63] Church MS. F.	giltie F.
[64] <i>no Comma</i> MS.	[76] <i>Comma</i> F. L.
[65] enquiry A.	[77] iuste B.
inquirie B. I.	[78] judgemente MS.
inquiry F. H. L.	judgment F.
[66] evill MS. F. H.	[79] <i>no Comma</i> MS. L.
evyl C. D. E. L.	

ARTICULUS VICECIMUS SEPTIMUS.

[1] *De Baptismo* [2].

Baptismus non est tantum professionis signum [3],
 ac discriminis nota, qua Christiani a non Chri-
 stianis discernantur, sed etiam est signum regene-
 rationis, per quod [4], tanquam per instrumen-
 tum [5], recte Baptismus [6] suscipientes, [7] ec-
 clesiæ inferuntur, promissiones de remissione pecca-
 torum [8], atque adoptione nostra in filios Dei [9]
 per Spiritum Sanctum visibiliter obsignantur, fides

[1] p. 17.

p. 23. W.

[2] no Point MS.

[3] no Comma W.

[4] no Comma MS. W.

[5] no Comma MS. W.

[6] suscipientes W. But in
 Bod. 1. 'tis corrected into suscipi-
 entes. But in Bod. 2. suscipien-
 tes is marked underneath, and in

the Margin is written (if I do not
 mistake the Letters) sic ----- MS.
 probably for sic in MS. intima-
 ting, that that gross Fault was in
 the MS. as well as in the printed
 Edition of Wolf.

[7] ecclesie MS.

[8] no Comma MS. W.

[9] Comma A.

The TWENTY SEVENTH ARTICLE.

[1] Of Baptisme [2].

BAptisme is not [3] only a signe of profession, and marke of difference, [4] whereby Christian men are discerned from [5] other that be not Christened [6]: but [7] is also a [8] signe of regeneration [9] or [10] newe [11] byrth, [12] whereby [13], as by an [14] Instrument [15], they that [16] receive Baptisme [17] ryghtly, are grafted into the [18] Church [19]: the [20] promyses of the [21] forgivenesse of [22] sinne, and [23] of [24] our adoption to be the sonnes of God, by the holy [25] ghost [26], are [27] visibly signed and sealed

[1] p. 15. L.
This Article has Numb. 28, affixed to it. MS.

[2] Comma F.

[3] onelie MS.

onlye A. B. I.

onely F. L.

[4] wherby MS.

[5] others F.

[6] Semicolon MS.

[7] read it is A. B. F.

in MS. it had been written it is, but the Word it is blotted out.

[8] read signe and seale of our newe byrth, A. B. only in B. read birth.

[9] Comma L.

[10] new F.

[11] birthe MS.

birth F.

[12] wherby MS. B.

[13] no Comma MS. A. C. D.

E.

[14] instrumente MS.

[15] no Comma MS.

[16] receive MS. F.

receyve L.

[17] rightlie MS.

rightly C. D. E. F.

rightlye I.

ryghtlye L.

[18] Churche MS. A.

[19] Comma A. B.

[20] promyses B. L.

[21] forgivenes MS.

forgivenes A.

forgivenesse F.

[22] synne L.

[23] omit of A. B.

[24] oure MS.

[25] ghoste MS. L.

[26] no Comma MS. A.

[27] visiblie MS.

confirmatur, & vi [10] Divinæ invocationis [11] gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

[10] Divine MS.

| [11] *Comma* MS. A.

ARTICULUS VICECIMUS OCTAVUS.

De [1] *Cæna Domini* [2].

[3] **C**OEENA Domini non est tantum [4] signum
[5] mutuae [6] benevolentiae Christianorum

[1] cena MS.

[2] *no Point* MS.

[3] cena MS.

| [4] *Comma* MS.

[5] mutue MS.

[6] benevolentie MS.

[28] : [29] fayth is [30] conformed [31], and grace
[32] encreased [33] by vertue of [34] pray[35]er
unto God. [36] The baptisme of [37] young
[38] Chyldren [39], is in [40] anye [41] wyfe to
be [42] retayned in the [43] Church, as [44] most
[45] agreeable [46] with [47] the institution of
[48] Christe.

[28] <i>Semicolon</i> MS. <i>Comma</i> A. B. L.	[37] yonge MS. yong F.
[29] faithe MS. faith F. L.	[38] children MS. C. D. E. F.
[30] confirmed MS. A. B. F. I. L.	[39] <i>no Comma</i> MS. F.
[31] <i>Semicolon</i> MS. <i>Colon</i> C. D. E. F.	[40] any MS. A. B. C. D. E. F. L.
[32] increased MS. B. C. D. E. F.	[41] wife MS. F.
[33] p. 23. B. <i>Comma</i> A.	[42] reteined MS. reteyned A. L. retained B. F.
[34] praier MS.	[43] church MS. F.
[35] p. 18. <i>as also in</i> C. D. E.	[44] moſte L.
G. H. I. K.	[45] agreeable MS. A. B. C. D. E.
[36] <i>here beginneth a new Pa-</i> <i>graph.</i> MS.	[46] p. 26. A.
	[47] thinstitution MS.
	[48] Christ A. F.

THE TWENTY EIGHTH ARTICLE.

[1] *Of the* [2] *Lordes Supper* [3].

THE Supper of the [4] Lord [5], is not [6] on-
ly a ſigne of the Love that Chriſtians ought

[1] p. 14. MS. <i>This Article has Numb. 29.</i> <i>affixed to it.</i> MS.	[4] Lorde MS. A. B. I.
[2] Lords F.	[5] <i>no Comma</i> MS. F. I. L.
[3] <i>no Point</i> MS	[6] onelie MS. onely A. F. L. only B.

inter sese, verum potius est [7] Sa[8]cramentum
[9] nostræ per mortem Christi redemptionis [10].

[11] Atque adeo [12], rite, digne [13], & cum
fide sumentibus, panis quem frangimus [14] est
communicatio corporis Christi [15]: similiter pocu-
lum benedictionis, est communicatio sanguinis
Christi [16].

[7] p. 12. MS.

[8] p. 24. W.

[9] nostre MS.

[10] Comma MS.

[11] *There is no Break in this
Place.* MS. W.

[12] *no Comma* MS. W.

[13] *no Comma* W.

[14] *Comma* W.

[15] *Comma* MS.

[16] *no Point* MS.

to have [7] among [8] them selves one to [9] another: But rather [10] it is a sacrament of our redemption by [11] Christes death [12]. [13] Inso-much [14] that to [15] suche as [16] ryghtlye, [17] worthylye, and with [18] fayth [19] receave the same, the bread [20] whiche [21] we breake [22] is a [23] parttakyng of the [24] body of [25] Christe [26], and [27] likewise the [28] cuppe of [29] blessing [30], [31] as a [32] parttakyng of the [33] blood of [34] Christe.

[7] amongst MS.
 [8] p. 14. F.
 themselves MS. F.
 [9] an other MS.
 [10] Comma B.
 [11] Christs MS. F.
 Chrystes A.
 [12] Colon L.
 [13] in so much L.
 [14] Comma L.
 [15] such MS. F. H. I. L.
 [16] rightlie MS.
 ryghtly A. I. L.
 rightly B. F.
 ryghtlie C. D. E.
 [17] worthelie MS.
 worthely A.
 worthily B. F.
 worthyly C. D. E.
 [18] faith MS. F.
 [19] receive MS. F.
 receyve A. L.
 [20] which MS. F. L.
 [21] wee F.
 [22] Comma A. B. F. L.
 [23] Instead of parttakyng
 read communion A. B.

in MS. 'twas first writ
 comunion, and then a stroke was
 drawn under the Word comunion,
 and the Word parttaking was
 written over it.
 partakyng H. I.
 parttaking L.
 [24] bodie MS.
 [25] Christ A. F. L.
 [26] Colon F.
 [27] lykewyse B. I. L.
 likewyse C. D. E.
 [28] cup B. F. L.
 [29] blessing B. L.
 [30] no Comma MS. I.
 [31] is MS. A. B. C. D. E. F.
 H. I. L.
 [32] instead of parttakyng read
 communion A. B.
 in MS. there is the same
 Alteration, as in Numb. 23.
 partaking H. I.
 [33] bloud A.
 [34] Chryst A.
 Christ F.

[17] Panis [18], & Vini transubstantiatio in Eucharistia, ex Sacris Literis probari non potest [19]. Sed a[20]pertis [21] Scripturæ verbis adversatur, Sacramenti naturam evertit, & multarum Superstitionum dedit occasionem. [22]

[23] Corpus [24] Christi datur, accipitur, & manducatur in [25] Coena, tantum [26] cœlesti [27], & spirituali ratione [28]. Medium autem quo cor-

[17] *There is no Break here in W.*

[18] *no Comma MS. W.*

[19] *Comma MS. W.*

[20] *p. 18.*

[21] *scripture MS.*

[22] *Here, without beginning a new Paragraph, are the following Words added in MS. viz Corpus Christi datur accipitur & manducatur in cena, tantum celesti & spirituali ratione. Christus in celum ascendens, corpori suo immortalitatem dedit, naturam non abstulit, humane enim nature veritatem, (juxta Scripturas) perpetuo retinet, quam uno & definito loco esse, & non in multa, vel omnia simul loca diffundi oportet, Quum igitur Christus in celum sublatus, ibi usque ad finem sæculi sit permanens, atque inde, non aliunde (ut loquitur Augustinus) venturus sit, ad judicandum vivos & mortuos, non debet quis-*

quam fidelium, carnis ejus et sanguinis, realem, & corporalem (ut loquuntur) presentiam in Eucharistia vel credere, vel profiteri, and then the Article goes on, without beginning a new Paragraph, Corpus tamen Christi datur, &c. But note, that every Line of the aforesaid Words has a Line drawn under it with a Red Lead Pencil, and then the whole Body of them is crossed with a Red Lead Pencil. Note also, that the Word et was written between carnis and ejus, but is struck out again.

[23] *Here is no new Paragraph begun in MS. as was just now noted.*

[24] *The Word tamen is here inserted in MS. as was just now noted.*

[25] *cena MS.*

[26] *celesti MS.*

[27] *no Comma W.*

[28] *Comma MS.*

Transubstantiation [35] (or the [36] chaunge of the [37] substaunce of [38] bread and [39] wine) [40] in the Supper of the Lorde, [41] can not be [42] proved by [43] holye [44] writ: but is [45] repugnaunt to the [46] playne [47] wordes of [48] Scripture, [49] overthroweth [50] the nature of a Sacrament, and hath [51] geuen occasion to many superstitions.

The [52] body of [53] Chrifte [54] is [55] geuen, taken, and eaten [56] in the Supper [57], [58] only after [59] an [60] heavenly and [61] spirituall [62] maner [63]: [64] and the meane

[35] *there is a Comma instead of the Parenthesis in this Place MS. A. B. as there is also after the Word wine A. B. for in this last Place there is neither a Parenthesis nor any Point in MS.*

[36] *change MS. A. F. L.*

[37] *substance MS. F.*

[38] *breade MS.*

[39] *wyne A. B. I. L.*

[40] *for these Words, in the supper of the Lorde, read into the substaunce of Chrystes body and bloud, A. and in B. read into the substaunce of Chrystes bodye and blood; and in MS. read into the substance of Christs body and bloode, without any Point after bloode.*

[41] *cannot MS. F.*

[42] *prooved F. L.*

[43] *holye MS. A. B. F. H. I. L.*

[44] *writt MS.*

wryt L.

[45] *repugnant MS. F. L.*

[46] *plaine MS. B. F.*

[47] *words B. F.*

[48] *p. 27. A.*

[49] *read perverteth A. B.*

[50] *p. 24. B.*

[51] *given MS. F.*

[52] *bodie MS.*

[53] *Chryst A.*

Christ F. H.

[54] *Comma A. B.*

[55] *given MS. F.*

[56] *p. 16. L.*

[57] *no Comma MS. C. D. E.*

[58] *onely F. L.*

onlye I.

omit only A. B.

[59] *read a A. B. L.*

[60] *heavenlie MS.*

[61] *spiritual L.*

[62] *manner F.*

[63] *onely with a full Point after it. A.*

onlye with a full Point

after it. B.

the Word only was here written, but struck out again; and there is a full Point after the Word only so struck out. MS.

[64] *for and read but MS. A. B.*

pus Christi accipitur [29], & manducatur [30] in [31] Cœna, fides est.

Sacramentum [32] Eucharistiæ [33], ex institutione Christi [34] non servabatur, circumferebatur, [35] elevebatur, nec adorabatur.

[29] no Comma W.

[30] The Words in Cœna are marked underneath in Bod. 2. and in the Margin is written *fi* in MS. but the Letter *f* being just at the Edge of the Margin (which is abused by the Binder) perhaps the Re-

marker writ *des* for *desunt*.

[31] cena MS.

[32] eucharistie MS.

[33] no Comma MS. W.

[34] Comma MS.

[35] elevabatur MS. W.

[65] whereby the [66] body of [67] Chrift is [68] receaved [69] and eaten in the Supper [70], is [71] fayth [72].

[73] The Sacrament of the [74] Lordes Supper [75], was not by [76] Chriftes [77] ordinaunce referved, [78] caryed [79] about, [80] lyfted [81] up, [82] or [83] worshypped.

[65] wherby MS. A. B.
[66] bodye A. I.
[67] Chryfte MS. B. C. D. E.
I. L.

Chryfte A.

[68] received MS. F.
receyved A. L.

[69] *Comma* A.

[70] *no Comma* MS.

[71] faithe MS.

faith F.

[72] *Comma* MS.

[73] *here is no new Paragraph.*

MS.

[74] Lords MS. F.

[75] *no Comma* MS. C. D. E.
F.

[76] Chrifts F.

[77] ordinance MS. F.

[78] caried MS. B.

carried F.

carryed L.

[79] aboute MS.

[80] lifted MS. A. F.

[81] upp MS.

[82] nor A. B.

[83] worshipped MS. A. C.

D. E. F.

woorshypped L.

ARTICULUS VICECIMUS NONUS.

[1] *De manducatione Corporis Christi, & impios
illud non manducare.*

IMpii, & fide viva destituti, licet carnaliter, & visibiliter (ut [2] Augustinus loquitur) corporis [3], & sanguinis Christi Sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur [4]. Sed potius [5] tantæ rei sacramentum,

[1] p. 13. MS.

The Title in MS. runs thus,
Impii non manducant corpus
Christi in usu cene.

*Both the Title and the Body
of this Article are intirely wanting
in W. Nor is there one Syllable
thereof added with a Pen in Bod.*

1. or Bod. 2.

[2] *In the Margin of MS. is
written in A. Bp. Parker's Hand,
Sup. Johannem tract 26.*

[3] *no Comma MS.*

[4] *Comma MS.*

[5] *tante MS.*

The TWENTY NINTH ARTICLE.

[1] Of the [2] Wicked [3] whiche [4] do not eate
the Body of [5] Christe in the use of the [6]
Lordes Supper.

THE [7] wicked [8], and [9] suche as be [10]
voyde of a [11] lyvelye [12] fayth [13], al-
though they [14] do [15] carnally and [16] visibly
presse with [17] theyr [18] teeth [19] (as [20] Saint
Augustine [21] sayth) the Sacrament of the [22]
bodye and [23] blood of [24] Christ: yet in no
[25] wyse are they partakers of [26] Christe, but
rather [27], to [28] theyr condemnation [29], do

[1] p. 19. as also in C. D. E.
G. H. I. K.

Both the Title and the Body
of this Article are intirely wanting
in A. B.

This Article has no Num-
ber affixed to it in MS.

[2] wycked H.

[3] which C. D. E. I.
read which eate not F.

[4] doo L.

[5] Christ F. H. I. L.

[6] Lords MS. F.

[7] wycked I.

[8] no Comma MS.

[9] such MS. F.

[10] voyde MS.

void F.

[11] livelie MS.

lyvelye C. D. E.

lively F.

lyvely I.

[12] faithe MS.

faith F.

[13] no Comma MS.

[14] doe F.

[15] carnallye MS.

[16] visiblie MS.

visibly F.

visiblye L.

[17] their MS. C. D. E. F.

I. L.

[18] teethe L.

[19] full Point MS.

[20] read S. F.

Opposite to this Quotation
in E. (and in no other Copy) are
these Words in the Margin, viz.
Super Johan. tractat. 26.

[21] faith MS. F.

[22] body F. L.

[23] p. 15. MS.

[24] Christe MS.

[25] wife MS. F. L.

[26] Christ MS. F. L.

[27] no Comma MS. C. D. E.

F. I. L.

[28] their MS. C. D. E. F. I. L.

[29] no Comma MS. C. D. E.

F. I.

feu symbolum, ad iudicium sibi manducant, & bibunt.

ARTICULUS TRICECIMUS.

[1] *De utraque Specie.*

Calix Domini laicis non est denegandus [2], utraque enim pars Domini Sacramenti [3], ex Christi institutione [4], & [5] præcepto, omnibus Christianis [6], [7] ex [8] æquo administrari debet.

[1] p. 25. W.

[2] Colon W.

[3] no Comma W.

[4] no Comma MS. A.

[5] præcepto MS.

[6] no Comma A.

[7] p. 19.

[8] equo MS.

eate and [30] drynke the signe or [31] Sacrament
of so [32] great a [33] thyng.

[30] drinke MS. C. D. E. F. I.

[31] sacramento MS.

[32] greate MS.

[33] thing MS. C. D. E. F.

The THIRTIETH ARTICLE.

[1] *Of both* [2] *Kindes.*

THE [3] cuppe of the [4] Lorde is not to be
[5] denyed to the [6] laye people [7]. For
both the [8] partes of the [9] Lordes [10] Sacra-
ment, by [11] Chriftes [12] ordinance and [13] com-
maundement [14], ought to be ministred to all
[15] Christian men [16] alyke.

[1] p. 15. F.

This Article has no Number

affixed to it. MS.

[2] kinds F.

kyndes H. I. L.

[3] cup B. F.

[4] Lord F.

[5] denied MS. B. F.

[6] lay F. L.

[7] *Comma* MS.

[8] parts F.

[9] Lords F.

[10] sacramento A.

[11] Chrifts MS.

Chrystes A.

[12] ordynaunce A.

ordinaunce B. I. L.

[13] commandement F.

[14] *no Comma* MS. F.

[15] Chrysten A.

[16] alike MS. C. D. E. F.

ARTICULUS TRICECIMUS PRIMUS.

De unica Christi Oblatione [1] in Cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio [2] pro omnibus peccatis [3] totius mundi, tam originalibus [4], quam actualibus [5]. Neque [6] præter illam unicam [7], est ulla alia pro peccatis expiatio [8], unde Missarum sacrificia, quibus [9], vulgo dicebatur [10], Sacerdotem offerre Christum [11], in remissionem [12] pænæ [13], aut [14] culpæ [15], pro

-
- | | |
|-----|-----------------|
| [1] | Comma MS. |
| [2] | Comma MS. |
| [3] | totius MS. |
| [4] | no Comma W. |
| [5] | Comma MS. |
| [6] | preter MS. |
| [7] | no Comma W. |
| [8] | a full Point W. |

- | | |
|------|--------------|
| [9] | no Comma W. |
| [10] | no Comma MS. |
| [11] | no Comma W. |
| [12] | pene MS. |
| [13] | no Comma W. |
| [14] | culpe MS. |
| [15] | no Comma W. |

The THIRTY FIRST ARTICLE.

[1] *Of the one Oblation of* [2] *Christe* [3] *finished upon the Crosse.*

THE [4] offering of [5] Christ once made [6], is [7] the [8] perfect redemption, [9] propitiation, and satisfaction for all the [10] finnes of the whole [11] worlde [12], both originall and actuall, and [13] there is none o[14]ther satisfaction for [15] sinne [16], but that alone. [17] Wherefore [18] the [19] sacrifices of Masses [20], in the [21] whiche it was [22] commonly [23] sayd [24] that the [25] priestes [26] did offer [27] Christe [28] for the [29] quicke and the dead [30], to have remis-

- [1] p. 28. A.
This Article has Numb. 30, affix'd to it. MS.
[2] Christ MS. A F.
[3] Comma B. L.
fynyshed A.
[4] offering MS.
offerynge A.
offering B. C. D. E. F. I.
[5] Christe MS. B. I. L.
Chryste A.
[6] no Comma MS.
insert forever A. B.
[7] that F.
[8] perfect MS. A. B. C. D.
E. F. H. I.
perfecte L.
[9] propitiation MS. L.
for propitiation read the
pacifying of gods displeasure,
A. B. and observe, that
p. 25. B. begins at the.
[10] synnes B. L.
[11] world MS. A. F.

- [12] no Comma MS.
[13] ther A.
[14] p. 17. L.
[15] synne A. B.
sin F.
[16] no Comma MS.
[17] wherfore MS. A. H.
[18] Comma A.
[19] sacrifice MS.
[20] no Comma MS.
[21] which MS. B. C. D. E.
[22] comonlie MS.
[23] said MS. C. D. E. F.
sayde A. H. I. L.
[24] Comma MS. B. F.
[25] prieste MS.
priests F.
[26] dyd A. B. L.
[27] Christ MS. F. H.
Chryst A.
[28] p. 20. as also in C. D.
E. G. H. I. K.
[29] quick MS.
[30] no Comma MS.

vivis & defunctis, blasphema figmenta sunt, &
[16] perniciosæ [17] imposturæ.

[16] perniciose MS.
pernitiosæ W.

[17] imposture MS.

ARTICULUS TRICECIMUS SECUNDUS.

[1] *De Conjugio Sacerdotum* [2].

Episcopis, [3] Præsbiteris [4], & Diaconis [5]
nullo mandato Divino [6] præceptum est, ut
aut [7] cœlibatum voveant, aut a matrimonio ab-
stineant [8]. Licet igitur etiam illis, ut [9] cœteris

[1] p. 14. MS.
p. 26. W.

[2] *no Point* MS.

[3] Presbyteris MS. W.

[4] *no Comma* W.

[5] *Comma* MS. W.

[6] præceptum MS.

[7] cœlibatum MS.
cœlibatum W.

[8] *Comma* MS.

[9] ceteris MS.
cæteris W.

sion of [31] paine or [32] gilt [33], [34] were
[35] blasphemous fables [36] and [37] dangerous
[38] deceiptes [39].

[31] payne A. B. C. D. E. L.	[36] <i>Comma</i> B. C. D. E. L.
[32] gilte MS.	[37] dangerous F.
gylt A. B. C. D. E.	[38] deceites A. B. C. D. E.
guilt F.	L.
[33] <i>Colon</i> B.	deceits F.
[34] weare MS.	[39] <i>no Point</i> MS.
[35] <i>read</i> forged fables MS.	

A. B

The THIRTY SECOND ARTICLE.

[1] *Of the* [2] *Mariage of* [3] *Priestes* [4].

[5] **B**Yshops, [6] Priestes [7], and Deacons, are
not [8] commaunded by Gods [9] lawe [10]
eyther to [11] vowe the [12] state of [13] single
[14] lyfe, or to [15] abstayne from [16] mariage [17].
[18] Therefore [19] it is [20] lawfull also for them

[1] <i>This Article has Numb. 31.</i> <i>affixed to it.</i> MS.	[11] vow F.
[2] marriage F. L.	[12] estate MS. A. B. C. D.
[3] Priestes MS. F.	E. F.
[4] <i>no Point</i> MS.	[13] syngle B.
[5] Busshoppes MS.	[14] lief MS.
Bishops A. L.	life F.
Byshopes I.	[15] abstaine MS. F.
[6] priests F.	absteyne A. L.
[7] <i>no Comma</i> MS.	[16] maryage A. B.
[8] comaunded MS.	marriage F. L.
[9] law F.	[17] <i>Colon</i> F.
[10] <i>Comma</i> MS. A. B. F.	[18] Therfore MS. A. B. F.
either MS. F.	[19] <i>Comma</i> B.
	[20] lawful A.

omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrata [10] matrimonium contrahere [11].

[10] *Comma* MS.

[11] *no Point* MS.

ARTICULUS TRICECIMUS TERTIUS.

[1] *De Excommunicatis vitandis.*

QUI per publicam [2] ecclesiæ [3] denunciationem [4] rite ab unitate [5] ecclesiæ [6] præcisus est [7], & excommu[ni]catus, is ab universa

[1] *The Title is, Excommunicati vitandi sunt. MS. W. only in MS: put a Comma after Excommunicati, and after sunt.*

[2] *ecclesiæ* MS.

[3] *denuntiationem* W.

[4] *Comma* MS.

[5] *ecclesiæ* MS.

[6] *precisus* MS.

[7] *no Comma* W.

[8] p. 20,

[21], [22] as for all other Christian men [23], to [24] marye at [25] theyr owne discretion, as they [26] shall judge the same to serve better to [27] godlynesse.

[21] no Comma MS.

[22] p. 29. A.

[23] no Comma MS.

[24] marry MS. A. B. F.

mary C. D. E.

marrie L.

[25] their MS. C. D. E. F. I.

[26] shal I.

[27] godlynes MS. A.

godlynesse F.

The THIRTY THIRD ARTICLE.

[1] *Of excommunicate Persons, [2] howe they are to be avoyded.*

[3] **T**HAT person [4] whiche by open [5] denuntiation of the [6] Churche [7], is [8] ryghtly [9] cut [10] of from the [11] unitie of the [12] Churche, and [13] excommunicated, [14] ought to [15] be taken of the whole multitude

[1] p. 16. MS.

The Title stands thus, Excommunicate persons are to be avoyded. MS. A. B. only in MS. read excommunicate and avoyded.

[2] how F. I.

[3] p. 26. B.

[4] which MS. F.

[5] denuntiacion MS. A. B.

F.

[6] Church MS. B.

[7] no Comma MS. L.

[8] rightlie MS.

rightly B. F.

[9] cutt MS.

cutte A.

[10] off F.

[11] unity F.

[12] p. 16. F.

Church MS. A. B. F.

[13] excommunicate MS.

excommunicate A. B.

[14] oughte MS.

[15] bee A. F.

fideliū multitudinē [9] (donec per [10] pœnitentiam [11] publice reconciliatus fuerit [12] arbitrio iudicis competentis [13]) habendus est tanquam ethnicus [14] & publicanus.

[9] Comma instead of the Parenthesis MS. W.

[10] penitentiam MS.

[11] This Word in Bod. 2. is marked underneath, and in the Margin is writtenbli....m which

perhaps should be publicam.

[12] Comma MS. W.

[13] Comma instead of the Parenthesis MS. W.

[14] Comma MS.

ARTICULUS TRICECIMUS QUARTUS.

[1] De Traditionibus Ecclesiasticis.

[2] **T**Raditiones atque [3] ceremonias easdem, non omnino necessarium est [4] esse ubique [5], aut prorsus consimiles [6]. Nam & [7] varix semper fuerunt, & mutari possunt, pro regio-

[1] The Title stands thus, Traditiones Ecclesiastice without any Point. MS.

Traditiones Ecclesiasticæ. W.

[2] p. 27. W.

[3] ceremonias W.

[4] Comma MS.

[5] no Comma MS. W.

[6] Comma MS.

[7] varix MS.

of the [16] faythfull [17] as an heathen and [18] publicane, [19] untyll [20] he be openly reconciled by [21] penaunce [22], and [23] receaved into the [24] Church by a iudge [25] that hath [26] authoritie [27] thereto.

[16] faithfull MS. F.	[23] received MS. F. L.
[17] <i>Comma</i> A. B.	[24] Church MS. F.
[18] publican MS. A.	[25] <i>Comma</i> B.
[19] untill MS. C. D. E. F.	[26] authoritie MS.
[20] hee F.	authority F.
[21] penance MS. F. L.	[27] therto A.
[22] <i>no Comma</i> MS.	thereunto F.

THE THIRTY FOURTH ARTICLE.

[1] *Of the Traditions of the* [2] *Church.*

IT is not [3] necessarie [4] that traditions and ceremonies [5] be in [6] all places [7] one, or [8] utterly [9] like, for at all [10] times [11] they have [12] ben [13] diuerse [14], and [15] may be

[1] <i>This Article has Numb. 33. affixed to it.</i> MS.	[10] p. 21. as also in C. D. E. G. H. I. K.
[2] Church MS. A. B. F. H. I. L.	tymes B. I. L.
[3] necessary A.	[11] <i>Comma</i> MS. A.
[4] <i>Comma</i> B.	[12] bene MS.
[5] <i>Comma</i> A. B.	beene F.
[6] al A. C. D. E.	[13] dyvers A. B.
[7] p. 30. A.	diuers F. I.
[8] utterlie MS.	[14] <i>no Comma</i> MS.
[9] lyke B. L.	[15] maie MS.
	maye B.

num [8], temporum, & morum diversitate, modo nihil contra verbum Dei [9] instituat.

Traditiones [10], & [11] ceremonias ecclesiasticas [12] quæ cum verbo Dei non pugnant, & sunt [13] auctoritate publica [14] institutæ [15], atque probatæ, quisquis privato consilio [16] volens [17], [18] & data opera [19], publice violaverit, is, ut

[8] In MS. instead of the Comma, or rather upon the Comma, is a Mark of Insertion made with a red Lead Pencil, and in the Margin is written with the same Pencil the Word temporum, which, with the Comma after it, is not written in the Text of MS.

[9] Comma MS.

[10] no Comma MS. W.

[11] cæremonias W.

[12] que MS.

[13] auctoritate MS.
autoritate W.

[14] institute MS.

[15] no Comma W.

[16] Comma MS.

[17] no Comma W.

[18] p. 15. MS.

[19] no Comma W.

[16] chaunged [17] accordyng to the diversitie of
[18] Countreyes, [19] times [20], and mens [21]
maners [22], so that [23] nothing be [24] ordey-
ned [25] agaynst Gods [26] worde [27]. Whofo-
ever through [28] his [29] private [30] judge-
ment [31], [32] wyllingly and purposely [33] doth
[34] openlye breake the traditions and [35] Cere-
monies of the [36] Church, [37] whiche be not
[38] repugnaunt to the [39] worde of God, and
[40] be [41] ordayned and [42] approved by com-
mon [43] authoritie [44]: ought to be rebuked
[45] openly [46], (that other may feare to [47] do

[16] changed MS. F.	[33] doeth F.
[17] <i>Comma</i> B. according MS. A.B.F.I.	[34] openly A. C. D. E. L: openlye B.
[18] contries MS. countreys A. C. D. E.	[35] ceremonyes A.
F. I.	[36] Church A. I.
countreies B.	[37] which MS. B. C. D. E.
[19] tymes A. B. I.	F. H. I. L.
[20] <i>no Comma</i> MS.	[38] repugnante MS. repugnant F. L.
[21] manners MS. F.	[39] word F. woord L.
[22] <i>Colon</i> MS. A. B.	[40] p. 27. B.
[23] nothyng A. B. H. I. L.	[41] ordeined MS. L. ordeyned A. ordained F.
[24] ordeined MS. ordayned B. ordained F.	[42] <i>read</i> appointed MS. approoved F.
[25] against MS. C. D. E. F.	[43] authoritie MS. F.
G.	[44] <i>Comma</i> MS. A. B. F. H.
[26] word F. L.	I. L.
[27] <i>no Point</i> MS.	[45] openly MS. openly F. openlye H. I.
[28] hys A.	[46] <i>no Comma</i> MS. B. H. I. L.
[29] pryvate A.	[47] doe F.
[30] p. 18. L.	
[31] <i>no Comma</i> MS.	
[32] willingly MS. F. willyngly B. wyllingly I. L.	

qui peccat in publicum ordinem [20] ecclesiæ, qui-
que [21] lædit [22] auctoritatem magistratus, &
qui infirmorum fratrum conscientias vulnerat, pub-
lice [23] ut [24] cæteri timeant, arguendus est [25].

[26] Quælibet Ecclesia particularis, si [27] ve na-
tionalis [28], [29] auctoritatem habet [30] institu-
endi, mutandi, aut abrogandi [31] ceremonias [32],
aut ritus ecclesiasticos, humana tantum [33] autho-
ritate institutos, modo omnia ad [34] ædificatio-
nem fiant.

[20] ecclesie MS.

[21] ledit MS.

[22] auctoritatem W.

[23] *Comma* W.

[24] ceteri MS.

cæteri W.

[25] *Comma* MS.

[26] Quelibet MS.

[27] p. 28. W.

[28] *no Comma* MS. W.

[29] auctoritatem W.

[30] *Comma* MS.

[31] cæremonias W.

[32] *no Comma* W.

[33] auctoritate A.

[34] edificationem MS.

the [48] lyke) as [49] he that offendeth [50] agaynst the common order of the [51] Church, and hurteth [52] the [53] authoritie of the Magistrate, and [54] woundeth the [55] consciences of the weake [56] brethren.

[57] Every [58] particuler [59] and nationall [60] Church [61], hath [62] authoritie to [63] ordayne, [64] chaunge [65], and [66] abolythe [67] cere[68]monies [69] or [70] rites of the [71] Church [72] ordeyned [73] onely by mans [74] authoritie [75], so that all [76] thinges be [77] done to [78] edifyng.

[48] like MS. F. L.
 [49] read one that MS. A. B.
 [50] against MS. A. F. L.
 agaynste I.
 [51] Church MS. A. F. L.
 [52] read thauthoritie MS.
 [53] authoritie F.
 [54] wondeth MS. *but there
 being a Dash over head, I believe,
 'twas designed for woundeth.*
 [55] conscience MS.
 [56] brethren MS.
 [57] *here doth not begin a new
 Paragraph.* MS.
 [58] particuler F.
 [59] read or MS. A. B. C. D.
 E. F.
 [60] Church MS. B. F. H.
 [61] no Comma MS.
 [62] authoritie MS.
 authority F.
 [63] ordeine MS.
 ordeyne A. L.
 ordaine C. D. E. F.

[64] change MS. F.
 [65] no Comma MS.
 [66] abolish MS. F.
 abolishe C. D. E.
 [67] ceremonyes A.
 [68] p. 31. A.
 [69] Comma A. B.
 [70] rytes A.
 [71] Church MS. B. F.
 [72] Comma MS. A. B. F.
 ordeined MS.
 ordayned B. H. I.
 ordained F.
 [73] onelye MS.
 onely A. F. L.
 only I.
 [74] authoritie MS.
 authority F.
 [75] no Comma MS.
 [76] things MS. F.
 thynges A. H. I.
 [77] doone L.
 [78] edefienge MS.
 edifying B. F. L.

ARTICULUS TRICECIMUS QUINTUS.

[1] *De Homiliis.*

Tomus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam & salutarem doctrinam, & hijs temporibus [2] necessariam, non minus [3] quam prior tomus Homiliarum [4], [5] quæ [6] editæ sunt [7], tempore

[1] p. 21.

This Title is wanting, nor is there any other Title whatsoever added ; but this Article is so nearly joined to the precedent, that it seems a Part of it. W.

The same may be said of the first Paragraph in MS. For the Figure 35 is placed in the Margin of

MS. over against the Title of the first Homily.

[2] Comma MS.

[3] Comma MS.

[4] no Comma W.

[5] que MS.

[6] edite MS.

æditæ W.

[7] no Comma MS. W.

The THIRTY FIFTH ARTICLE.

[1] Of [2] Homilies.

THE [3] seconde booke of [4] Homilies [5], the [6] severall [7] titles [8] wherof [9] we have joyned under [10] this article, [11] doth [12] conteyne a [13] godly and [14] wholesome [15] doctrine, [16] and [17] necessary for [18] these [19] tymes, as [20] doth the former booke [21] of [22] Homilies, [23] whiche [24] were set [25] foorth [26] in the [27] time of [28] Edward the

[1] *The Title of the Thirty fifth Article is wanting. MS.*

There is no Number affixed to this part of the Article in MS. but Numb. 34. is affixed at the beginning of the Catalogue of the Homilies contain'd in the second Tome.

There is no Space between the Thirty fourth and Thirty fifth Articles in A. B. Only what we now call the Thirty fifth Article, begins with a new Paragraph. And accordingly the Title of the Thirty fifth Article, of Homilies, is totally omitted. A. B.

[2] homilees I.

[3] second MS. F.

[4] homelies MS.

homelyes A.

homilees I.

[5] no Comma MS.

[6] omit several MS. A. B.

[7] tytyles I. L.

[8] whereof B. F.

[9] wee F.

[10] thys A.

[11] do B.

doeth F.

[12] containe MS.

contayne B.

containe F.

[13] godlie MS.

[14] wholsome MS. A.

[15] doctryne A.

[16] p. 17. F.

[17] necessarie C. D. E. I. L.

[18] this time MS. B.

this tyme A.

[19] times F.

[20] doeth F.

[21] omit of homilies, MS.

A. B.

[22] homilees I.

[23] which MS. A. F.

[24] read was MS. A. B.

[25] forth MS. A. F.

[26] read at London under

Edward the sixt. A. B. only in B. read sixth with a Colou after it, as in the Text, instead of the full Point which is in A.

[27] tyme I. L.

[28] Edward MS. F.

K

Edwardi sexti [8]: Itaque eas in ecclesiis per ministros diligenter [9], & clare, ut a populo intelligi possint, recitandas esse [10] judicavimus.

[11] De nominibus Homiliarum.

[12] *Of the right use of the Church* [13]

[14] *Agaynst* [15] *perill of* [16] *Idolatrie* [17].

Of [18] *repairing and keping cleane of Churches.*

Of good [19] *Workes* [20].

First of [21] *fastyng* [22].

[23] *Agaynst gluttony and* [24] *Drunkennes* [25].

[8] *Comma MS.*

a full Point W.

[9] *no Comma MS. W.*

[10] *judicamus W.*

[11] *Catalogus Homiliarum.*
MS. W.

[12] *Over against the Title of this Homily is placed the Figure 35, as has been already noted. MS.*

The Titles of the Homilies are in W. expressed in Latin, thus;

De Recto Ecclesiæ usu.

Adversus Idolatriæ pericula.

De reparandis ac purgandis Ecclesiis.

De bonis operibus.

De Jejunio.

In gulæ arque ebrietatis vitia.

In nimis sumptuosos vestium apparatus.

De oratione sive precatione.

De loco & tempore orationi destinatis.

De publicis precibus ac sacramentis, idiomate vulgari omnibusque noto, habendis.

De sacrosancta verbi Divini autoritate.

De Eleemosina.

De Christi nativitate.

De Dominica passione.

De resurrectione Domini.

De digna Corporis & Sanguinis Dominici in cœna Domini participatione.

De donis Spiritus Sancti.

De diebus, qui vulgo Rogationum dicti sunt, concio.

De Matrimonii statu.

De otio seu socordia.

De Pœnitentia.

Observe, that p. 29. W. begins at De bonis operibus. and p. 30. W. begins at dicti sunt, concio.

[13] *a full Point MS.*

[14] *Against MS.*

[15] *perrill MS.*

[16] *Idolatrye MS.*

[17] *no Point MS.*

[18] *repayring MS.*

[19] *workes MS.*

[20] *no Point MS.*

[21] *fasting MS.*

[22] *no Point MS.*

[23] *Against MS.*

[24] *drunkynnes MS.*

[25] *Colon MS.*

[29] sixt [30]: and [31] therefore [32] we judge them to be read in Churches by the Ministers [33] diligent[34]ly [35], [36] and [37] distinctlye, that they may be understood of the people.

[38] Of the Names of the [39] Homilies [40].

- 1 Of the [41] right use of the [42] Church.
- 2 [43] Agaynst [44] perill of [45] Idolatrie.
- 3 Of [46] repayring and [47] keeping [48] cleane of Churches.
- 4 Of good [49] workes, first of [50] fastyng [51].
- [52] 5 [53] Agaynst [54] gluttony and [55] drunken-
nesse [56].

[29] Syxth L.
 [30] full Point MS.
 [31] therfore MS. A.
 [32] read are to be read in
 our Churches by MS. A. B.
 wee F.
 [33] Comma B.
 diligentlie MS.
 diligentlye A.
 [34] p. 28. B.
 [35] no Comma F. L.
 [36] insert plainelie with a
 Comma after it. MS.
 insert playnely with a
 Comma after it. A. B.
 [37] distinctlie MS.
 distinctly B. C. D. E.
 F. L.
 [38] p 17. MS.
 p. 22. as also in C. D. E.
 G. H. I. K.
 Numb 34. is placed in
 the Margin of this Line. MS.
 omit of MS. A. B.
 [39] homelies MS.
 homilees I.

[40] no Point A.
 [41] ryght A. B. L.
 [42] Church B. F.
 [43] Against MS. B. F.
 [44] peryll A. L.
 [45] Idolatry A. F.
 [46] reparing A.
 repairing B.
 the repairing F.
 repayryng L.
 [47] keypyng B.
 keeping F.
 keepyng L.
 [48] claine MS.
 [49] woorkes L.
 [50] fastinge MS.
 fasting A. F.
 [51] no Point A.
 [52] p. 32. A.
 [53] against MS. B. F.
 [54] gluttonie B.
 [55] dronkennes MS.
 dronkennesse A.
 [56] no Point MS.

[26] *Agaynst* excesse of [27] apparell.

Of Prayer.

Of the place and [28] time of [29] praier.

That common prayers and [30] sacramentes ought
to be ministred in a [31] knowne [32] tonge.

Of the [33] reverent [34] estimation of [35] Gods
word [36].

Of Almes [37] doying [38].

Of the [39] Nativitie of [40] Christ.

Of the [41] passion of Christ.

Of the [42] resurrection of Christ.

[43] Of the [44] worthy [45] receiuing of the Sacra-
ment of the body [46] and [47] bloude of Christ.

Of the [48] giftes of the [49] holy [50] Ghost.

[26] *Against* MS.

[27] *appartell* MS.

[28] *tyme* MS.

[29] *prayer* MS.

[30] *sacraments* MS.

[31] *knowen* MS.

[32] *tongue* MS.

[33] *reverend* MS.

[34] *estimacion* MS.

[35] *godes* MS.

[36] *no Paier* MS.

[37] *doing* MS.

[38] *Comma* MS.

[39] *natyvitye* MS.

[40] *Christe* MS.

[41] *passyon* MS.

[42] *resurreccion* MS.

[43] *p. 16.* MS.

[44] *worthy* MS.

[45] *receyving* MS.

[46] *Comma* MS.

[47] *blud* MS.

[48] *gyftes* MS.

[49] *hollye* MS.

[50] *goft* MS.

- 6 [57] *Against* [58] *excesse of apparell.*
 [59] 7 *Of Prayer.*
 8 *Of the place and* [60] *time of prayer* [61].
 9 *That common* [62] *prayers and* [63] *sacramentes*
 [64] *ought to* [65] *be ministred in a* [66]
knownen tongue.
 10 *Of the* [67] *reverente estimation of* [68] *Gods*
 [69] *worde* [70].
 11 *Of almes* [71] *doing.*
 12 *Of the Nativitie of* [72] *Christe.*
 13 *Of the passion of* [73] *Christe* [74].
 14 *Of the resurrection of* [75] *Christe.*
 15 *Of the* [76] *worthie* [77] *receaving of the*
 [78] *Sacrament* [79] *of the* [80] *body and*
 [81] *blood of* [82] *Christe.*
 16 *Of the* [83] *gyftes of the Holy* [84] *Ghost* [85].

[57] agaynst A. L.
 [58] accesse MS.
 [59] p. 19. L.
 [60] tyme A. B. L.
 [61] *no Point* MS.
 [62] praiers MS.
 [63] sacraments MS. B. F.
 [64] *Comma* B.
 [65] bee F.
 [66] *read tounge knownen*
 MS.
read tounge knownen. A.
read tongue knownen. B.
knowne F.
 [67] reverend MS.
 reverent A. B. F. L.
 [68] godes MS.
 [69] word F.
 woorde L.
 [70] *no Point* MS.
 [71] doinge MS.
 doying A. B. L.

[72] Christ A. F.
 [73] Chryst A.
 Christ A.
 [74] *no Point* MS.
 [75] Christ A. F.
 [76] worthye A.
 worthy B. F.
 woorthy L.
 [77] receiving MS. F.
 receavyng A. B.
 receivying L.
 [78] sacramento A.
 [79] *Comma* B.
 [80] bodye A.
 [81] bloude MS.
 bloud A.
 [82] Chryst A.
 Christ F.
 [83] gifts MS. F.
 [84] ghoſte MS.
 [85] *no Point* A.

*For the Rogation dayes [51].**Of the state of [52] Matrimonie.**Of Repentaunce.**[53] Agaynst Idlenes.**[54] Agaynst Rebellion.*

*[51] Comma MS.**[52] matrimony MS.**[53] against MS.**[54] The Title of this Homily
is not in MS.*

- 17 *For the Rogation* [86] *daies* [87].
 18 *Of the state of* [88] *Matrimonie* [89].
 19 [90] *Of* [91] *Repentaunce* [92].
 20 [93] *Agaynst* [94] *Idlenesse*.
 21 [95] *Agaynst Rebellion*.

[86] *daies* MS.
 [87] *no Point* MS.
 [88] *matrimonye* MS.
 matrymony A.
 matrimony F.

[89] *no Point* MS.

[90] *read*

Agaynst Idlenesse.

Of repentaunce. A.B.

*p. 29. B. But note, that
 since Agaynst Idlenesse. goes be-
 fore Of repentaunce. therefore
 the Word Matrimonie ends the
 foregoing Page, and Of repen-
 taunce. begins this.*

[91] *repentance* MS. F.

[92] *no Point* MS.

[93] *against* MS. F.

[94] *Idlenes* MS.

[95] *against* MS. F.

*Observe also, that in MS.
 the Title of this last Homily is
 squeezed in, in a smaller (and per-
 haps a different) Hand, between
 the Title of the Twentieth Homily,
 and the first Line of the next Ar-
 ticle, which joins close to the Thirty
 fifth Homily in MS. and had no
 distinct Title at first, tho' the Title
 of it was afterwards added over
 head.*

ARTICULUS TRICECIMUS SEXTUS.

[1] *De Episcoporum & Ministrorum Consecratione.*

Libellus de Consecratione Archiepiscoporum [2], & Episcoporum, & de Ordinatione [3] Præbyterorum [4], & Diaconorum [5], [6] editus nuper temporibus Edwardi [7] vi. & [8] autoritate [9] Parlamenti illis ipsis temporibus confirmatus,

[1] p. 22.

This Title is wanting in MS. W. and in W. the Article joins immediately to what went before; only there is a very large L at the beginning of Libellus. But in MS. tho' there is no distinct Title, yet there is a distinct Figure, viz. 36. in the Margin, opposite to Libellus.

[2] *no Comma W.*[3] *Presbyterorum MS. W.*[4] *no Comma MS. W.*[5] *no Comma MS. W.*[6] *æditus W.*[7] *sexti, MS. W.*[8] *autoritate W.*[9] *Parlamenti W.*

The THIRTY SIXTH ARTICLE.

[1] *Of Consecration of* [2] *Bishops and Ministers.*

[3] **T**HE Booke of Consecration of [4] Arch-
byshops [5], and [6] Byshops [7], and
[8] orderyng of [9] Priestes and Deacons, [10] late-
ly set [11] foorth in the [12] tyme of [13] Edwarde
the [14] syxte [15], and [16] confyrmed at the same
[17] tyme by [18] aucthoritie of [19] Parliament,

[1] p. 18. F.

*This Article has Numb. 35.
in MS.*

*The Title of this Article is
omitted in A. B. nor is there any
Space left between the Thirty fifth
and the Thirty sixth Articles in
B. tho' it happens in A. that the
Thirty sixth Article begins the 33d
Page, and the foregoing Page is a
Line shorter than usual.*

*I have already observed,
how the Title of this Article is
written over head in MS. there
being Room enough to do it, by rea-
son that the MS. is in Folio, and
there is Space enough left void,
the Titles of the last Homilies be-
ing so short, as to fill but a small
part of a Folio Line.*

[2] Busshoppes MS.

Byshops I.

Bishoppes L.

[3] p. 33. A. *for I have al-
ready observed that A. has not
the Title of this Article.*

[4] Archbisshoppes MS.

Archbishops B. F.

Archbyshops I.

Archebyshops L.

[5] *no Comma MS. A.*

[6] Busshoppes MS.

Bishops B. F.

Byshopes I.

Bishoppes L.

[7] *no Comma MS.*

[8] orderyng MS. B. F. L.

[9] priestes F.

[10] latelie MS.

[11] forthe MS.

[12] time MS. C. D. E. F.

[13] p. 23. *as also in C. D. E.*

G. H. I. K.

insert the most noble
Kinge MS.

insert the most noble
Kyng A.

insert the moste noble
King B.

Edward B. F.

[14] sixte MS. H. I.

VI. A.

sixt B. F.

syxth L.

[15] *full Point MS.*

[16] confirmed MS. A. B. F.

[17] time MS. A. B. F.

[18] aucthoritie MS.

authority F.

[19] Parliamente A.

omnia ad ejusmodi consecrationem [10], & ordinationem necessaria continet, & nihil habet [11], quod ex se fit [12], aut superstitiosum [13], aut impium [14]: itaque quicumque juxta ritus illius libri consecrati [15], aut ordinati sunt [16], ab anno secundo [17] prædicti Regis Edwardi, usque ad hoc tempus, aut [18] imposterum juxta eosdem ritus consecrabuntur [19], aut ordinabuntur [20], rite, [21] atque ordine, atque legitime [22] sta-

[10] *no Comma* MS. W.

[11] *no Comma* W.

[12] *no Comma* MS. W.

[13] *no Comma* W.

[14] *Comma* MS.

a full Point W.

[15] *no Comma* W.

[16] *no Comma* W.

[17] *prædicti* MS.

[18] *in posterum* W.

[19] *no Comma* W.

[20] *no Comma* W.

[21] *omit atque* W.

[22] *Comma* W.

p. 31. W.

[20] doth [21] conteyne all [22] thynges [23] necessary [24] to [25] suche consecration and [26] orderyng [27]: [28] neyther hath it [29] any [30] thyng, that of it [31] selfe [32] is Superstitious [33] or [34] ungodly. And [35] therefore [36], whosoever are [37] consecrate [38] or [39] ordered [40] accordyng to the [41] rites of that booke, [42] sence the [43] seconde [44] yere of the [45] aforenamed [46] king [47] Edwarde [48] unto this [49] time, or hereafter [50] shalbe consecrated or [51] ordered [52] according [53] to the same [54] rites [55], [56] we decree all [57] suche to be [58] ryghtly [59],

[20] doeth F.
[21] containe MS. I.
 contayne B.
 containe F.
[22] things MS. F.
 things A. C. D. E.
[23] necessarye MS.
 necessarie B. C. D. E. I.
[24] p. 18. MS.
[25] such B. F.
[26] ordering MS. B. F.
[27] *Comma* L.
[28] neither MS.
[29] anie MS.
 anye H. I.
[30] thinge MS.
 thing B. F.
[31] self MS. F.
[32] *Comma* B.
[33] *read* and ungodly. F.
[34] ungodlie MS.
[35] therfore MS. A. B.
[36] *no Comma* MS.
[37] consecrated F.
[38] *Comma* MS. A. B.
[39] ordred MS.
[40] *Comma* B.
 according MS. F.

[41] rytes A. H. I.
[42] since B. F. L.
[43] second A. F.
[44] yeere F. L.
[45] *in MS. it was written*
aforesaid; but the Syllable said
is blotted out, and named is writ-
ten over head.
[46] Kinge MS.
 Kyng A. B. H. I. L.
[47] Edward F.
[48] *Comma* MS. A. B. C. D.
E. F. L.
[49] tyme MS. A. B. H. I. L.
[50] shall be F.
[51] ordred MS. L.
[52] *Comma* B.
 accordyng B. C. D. E.
H. L.
[53] p. 20. L.
[54] rytes A.
[55] *no Comma* MS.
[56] wee F.
[57] such MS. A. B. C. D.
E. F.
[58] rightlie MS.
 rightly B. F.
[59] *no Comma* MS.

tuimus esse [23], & fore consecratos [24], & ordinatos.

[23] *no Comma* MS. W.

[24] *no Comma* W.

ARTICULUS TRICECIMUS SEPTIMUS.

De civilibus Magistratibus.

Regia Majestas in hoc [1] Angliæ regno [2], ac [3] cæteris ejus dominiis [4] summam habet potestatem, ad quam [5], omnium statuum hujus regni, sive illi Ecclesiastici [6] sint [7], [8] sive Civiles [9], in omnibus causis [10], suprema guber-

[1] *Angliæ* MS.

[2] *no Comma* W.

[3] *cæteris* MS.

cæteris W.

[4] *insert jure* W.

[5] *no Comma* MS. W.

[6] *sunt* W.

[7] *no Comma* W.

[8] *read sive non instead of sive* Civiles MS. W.

[9] *no Comma* MS.

[10] *no Comma* W.

[60] orderly [61], and [62] lawfully consecrated and ordered.

[60] orderlye MS.
[61] *no Comma* MS.

[62] lawfullye MS.

THE THIRTY SEVENTH ARTICLE.

[1] *Of* [2] *the* [3] *Civill Magistrates.*

THE [4] Queenes Majestie hath [5] the [6] cheefe power in this Realme of [7] Englande, and other her dominions, unto [8] whom the [9] cheefe [10] government of [11] all estates of this Realme, whether they be Ecclesiasticall [12] or [13] Civile, in [14] all causes [15] doth [16] apparteine, and is not [17], nor [18] ought to [19] be

[1] *This Article is mark'd 36.*
MS.

[2] *omit the I.*

[3] *civil B.*

[4] *Quenes MS. A.*

[5] *p. 34. A.*

p. 30. B.

[6] *chief MS.*

chiefe A. B. F. L.

[7] *England F. I.*

[8] *whome MS.*

[9] *chief MS.*

chiefe A. B. F. L.

[10] *gouvernement MS. A. F.*
L.

[11] *al L.*

[12] *Comma A. B.*

[13] *instead of Civile read not*
MS. A. B.

civill F. I. L.

[14] *al I.*

[15] *Comma B.*

doeth F. L.

[16] *apperteine MS.*

apperteyne A.

appertayne B.

apparteine C. D. E. I. L.

appertaine F.

[17] *no Comma MS.*

[18] *oughte MS.*

[19] *bee F.*

natio pertinet, & nulli [11] externæ jurisdictioni est subjecta, nec esse debet.

Cum [12] Regiæ Majestati summam gubernationem tribui [13] mus, quibus titulis intelligimus [14], ani [15] mos quorundam calumniatorum offendi [16], non damus Regibus nostris [17], aut Verbi Dei [18], aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra [19], nuper [20] editæ, apertissime testantur [21]. Sed

[11] externe MS.

[12] Regie MS.

[13] p. 17. MS.

[14] no Comma W.

[15] p. 23.

[16] Colon W.

[17] no Comma W.

[18] no Comma W.

[19] no Comma W.

[20] edite MS.

æditæ W.

[21] Comma MS.

Colon W.

[20] subject to any [21] forraigne Jurisdiction.
 [22] Where [23] we attribute to the [24] Queenes
 Majestie [25] the [26] cheefe [27] government, by
 [28] whiche [29] titles [30] we [31] understande
 the [32] mindes of some slaunderous [33] folkes to
 [34] be offended [35]: [36] we [37] geve not to
 [38] our [39] Princes [40] the [41] ministring
 [42] either of gods [43] word, or of [44] Sacra-
 mentes [45], the [46] whiche [47] thyng [48] the
 Injunctions also [49] lately set [50] forth by [51]
 Elizabeth [52] our [53] Queene [54], [55] doth
 [56] most [57] plainly [58] testifie: But that

[20] subjecte MS.
 [21] forreine MS.
 forreyne A.
 forraine B.
 [22] wher MS.
 [23] wee F.
 [24] Quenes MS. A.
 [25] Comma MS. A. B.
 [26] chief MS.
 chiefe A. B. F. L.
 [27] governemente MS.
 gouvernement A. F. I. L.
 [28] which MS. F.
 [29] tytles A. I. L.
 [30] wee F.
 [31] understand F.
 [32] myndes A. B. I. L.
 [33] foulke MS. *but the Mark*
at the end of this Word doth some-
times betoken s or es; and there-
fore perhaps foulkes or foulks
might be intended.
 [34] bee F.
 [35] Comma MS. A. B.
 [36] wee F.
 [37] give MS. F.
 [38] owre MS.
 [39] prynces A.
 [40] Comma MS. A. B.

[41] ministryng A.
 [42] Comma F.
 eyther A. B. L.
 [43] worde MS. A. B.
 [44] sacraments MS. C. D.
 E. L.
 read the sacraments F.
 [45] full Point MS.
 [46] which MS. C. D. E. F.
 [47] thinge MS.
 thing C. D. E. F.
 [48] Comma A. B.
 [49] latelie MS.
 [50] p 19. F.
 forthe MS.
 foorth B. F.
 [51] Elyzaberh MS.
 [52] oure MS.
 [53] Quene MS. A.
 [54] no Comma MS.
 [55] read doe F.
 [56] moste A. B.
 [57] plainelie MS.
 playnely A. B. I. L.
 plainlie C. D. E.
 plainely F.
 playnly H.
 [58] testefie MS.

eam tantum [22] præ[23]rogativam, quam in sacris Scripturis a Deo ipso [24], omnibus piis Principibus, videmus semper fuisse [25] attributam, hoc est [26], ut omnes status [27], atque ordines [28] fidei [29] suæ a Deo commissos, sive illi ecclesiastici sint, sive civiles, in officio contineant, & contumaces [30] ac delinquentes [31], gladio civili [32] coerceant [33].

Romanus Pontifex nullam habet [34] jurisdictionem in hoc regno [35] Angliæ.

[36] Leges Regni possunt Christianos propter

[22] prerogativam MS.

[23] p. 32. W.

[24] *no Comma* W.

[25] *Comma* MS.

[26] *no Comma* MS.

[27] *no Comma* MS. W.

[28] *Comma* MS.

[29] sue MS.

[30] *Comma* MS.

[31] *no Comma* W.

[32] coerceant W.

[33] *Comma* MS.

[34] jurisdictionem MS.

[35] Anglie MS.

[36] read Leges civiles instead of Leges Regni MS. W. only in MS. put a Comma after civiles.

[59] only prerogative [60] whiche we [61] see to have [62] ben [63] geuen alwayes to [64] all [65] godly Prin[66]ces in [67] holy Scriptures [68] by God [69] hym selfe, that is, that they [70] shoulde rule [71] all estates and degrees [72] committed to [73] their [74] charge by God, whether they be Ecclesiasticall [75] or [76] Temporall, and [77] re- strayne with the [78] civill [79] fworde [80] the [81] stubberne and [82] evyll doers.

[83] The [84] Byshop of Rome hath no jurisdic- tion in this Realme of [85] Englande.

[86] The lawes of the Realme [87] may [88] pu- nishe Christian men with [89] death [90], for

[59] onelie MS. onely F. L. onlye I.	[75] <i>Comma</i> A. B.
[60] <i>Comma</i> B. which MS. A. B. F. H.	[76] <i>instead of</i> temporall <i>read</i> no A. B.
[61] se A.	[77] restraine MS. B. C. D. E. F.
[62] beene F.	[78] cyvill A.
[63] given MS. F.	[79] sword A. B. F. fwoorde L.
[64] al L.	[80] <i>Comma</i> A. B.
[65] godlie MS.	[81] stubborne MS. A. B. F. stubburne H. I. L.
[66] p. 24. <i>as also in</i> C. D. E. G. H. I. K.	[82] evill MS. F.
[67] holie MS.	[83] p. 19. MS.
[68] p. 35. A. <i>Comma</i> MS. B.	[84] Busshoppe MS. Byshoppe B. I. Bishop F. L.
[69] himself MS. himselke A. B. F. him selfe C. D. E.	[85] England F.
[70] should MS. A. C. D. E. F. H.	[86] <i>read</i> the cyvill lawes, may A. B. <i>only in</i> B. <i>read</i> civill.
[71] al L.	[87] maie MS. maye I.
[72] <i>Comma</i> B. comitted MS.	[88] punythe A. B. H. I. punish F. L.
[73] theyr A. H. L.	[89] deith MS.
[74] p. 31. B.	[90] <i>no Comma</i> MS.

capitalia [37], & gravia crimina [38], morte punire.

Christianis licet [39], ex mandato magistratus [40], arma portare, & iusta bella administrare.

[37] no Comma MS. W.

[38] no Comma W.

[39] no Comma W.

[40] no Comma W.

ARTICULUS TRICESIMUS OCTAVUS.

[1] *De illicita bonorum Communicatione.*

Facultates & bona Christianorum [2] non sunt communia [3], quoad jus & possessionem [4] (ut quidam [5] Anabaptistæ falso jactant [6]) De-

[1] *The Title is, Christianorum bona non sunt communia.* MS. W.

[2] p. 33. W.

[3] no Comma MS. W.

[4] a Comma instead of the Pa-

renthesis. MS. W.

[5] Anabaptiste MS.

[6] a Comma instead of the Parenthesis. MS.

a full Point instead of the Parenthesis. W.

[91] heynous and [92] greevous offences.

It is [93] lawfull for [94] Christian men [95],
at the [96] commaundement of the Magistrate,
to [97] were weapons [98] and serve in the warres.

[91] heinous MS. B.

[92] grevous MS. B.
grievous B. F.

[93] lawefull A.

[94] Christen A.

[95] *no Comma* MS.

[96] comaundemente MS.
commandment F.

commaundemente I.

[97] wear MS. A. B. C. D.

E. F. H. I.

[98] *no Comma* B.

THE THIRTY EIGHTH ARTICLE.

[1] *Of Christian Mens* [2] *Goodes*, [3] *which are not common.*

THE [4] rycheffe and [5] goodes of Christians
[6] are not [7] common, as [8] touchyng the
[9] ryght, [10] tytle, and possession of the same, as
[11] certayne [12] Anabaptistes [13] do [14] false-

[1] *This Article is marked 37.*
MS.

The Title runs thus, Christen mens goodes are not common. MS. A. B. only in MS. and B. read Christian.

[2] goods F. L.

[3] whiche H. L.

[4] riches MS. B. F.
ryches A. C. D. E.

[5] goods A. B. F. L.

[6] *Comma* A.

[7] comon MS.

[8] touchyng MS. A. C. D.
E. F.

[9] righte MS.
right A. B. F.

[10] title MS. A. B. C. D.
E. F.

[11] certayne MS. F.
certeyne A.

[12] Anabaptists MS. F.

[13] doo L.

[14] p. 36. A.
falselie MS.
falsly E.

bet tamen quisque de [7] his [8] quæ possidet, pro facultatum ratione [9], pauperibus [10] elemosynas benigne distribuere.

[7] hijs MS. W.
[8] que MS.
[9] *no Comma* MS.

[10] eleemosinas MS.
elemosynas W.

ARTICULUS TRICESIMUS NONUS.

[1] *De Jurejurando.*

Quemadmodum juramentum vanum [2], & temerarium a Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus inter-

[1] p. 24.
p. 18. MS.
The Title is, Licet Chri-

stianis jurare. MS. W.
[2] *no Comma* MS. W.

ly [15] boast. [16] Notwithstandyng [17] every man [18] ought of [19] suche [20] thynges as he possesseth [21], [22] liberallye to [23] geve almes [24] to the poore, [25] accordyng to his [26] habilitie.

[15] booste MS. boaste A. B. L.	[21] <i>no Comma</i> MS.
[16] notwithstanding MS. B. F.	[22] liberally A. C. D. E. F. H. I. L.
notwithstandyng A.	[23] give MS. F.
[17] <i>Comma</i> A. B. F. H. I. L.	[24] <i>Comma</i> A. B. <i>omit to the poore, A. B.</i>
everie MS.	[25] according MS. F. I.
[18] oughteth MS.	[26] habilitye MS. abilitie F.
[19] such MS. A. F. L.	
[20] things MS. F. things C. D. E. H. L.	

The THIRTY NINTH ARTICLE.

[1] *Of a* [2] *Christian Mans* [3] *Othe.*

AS [4] we confesse [5] that [6] vayne and [7] rashe [8] fwearing is [9] forbidden Christian [10] men [11] by [12] our [13] Lord [14] Je-

[1] <i>This Article has Numb. 38.</i> <i>affixed to it.</i> MS. p. 32. B.	[5] <i>Comma</i> A.
<i>The Title runs thus, Christian men may take an othe.</i>	[6] vaine MS. F.
MS. A. B. <i>only in B. read oth,</i>	[7] rash B. F. L.
<i>and in MS. there is no Point after othe.</i>	[8] fwearying A.
[2] Chrstian E.	[9] forbydden A.
[3] oath F.	[10] menne A.
[4] wee F.	[11] <i>Comma</i> MS. A. B.
	[12] oure MS.
	[13] Lorde MS. A.
	[14] Jesu B.

dictum esse [3], fatemur [4] : ita [5] Christiano-
rum religionem minime prohibere censemus, quin
jubente magistratu [6] in causa fidei [7], & chari-
tatis [8] jurare liceat, modo id fiat juxta [9] pro-
phetæ doctrinam, in justitia, in judicio [10] & ve-
ritate.

[3] *no Comma* MS. W.

[4] *Comma* MS.

[5] *read Christianam* MS. W.

[6] *Comma* W.

[7] *no Comma* MS. W.

[8] *Comma* W.

[9] *prophete* MS.

[10] *Comma* MS. W.

fus [15] Christe [16], and James his apostle : So
[17] we Judge [18] that [19] Christian religion
[20] doth not prohibite, but that a [21] man [22]
may [23] sweare [24] when the Magistrate [25] re-
quireth, in a cause of [26] faith and [27] charitie,
so it be done [28] accordyng to the [29] prophetes
[30] teaching [31], in Justice, [32] Judgement [33],
and [34] trueth.

[15] Christ A. F. L.
[16] *no Comma* MS.
[17] p. 25. *as also in* C. D. E.
G. H. I. K.
[18] *Comma* B.
[19] Chrystyan A.
[20] doeth F. L.
[21] p. 20. F.
[22] maye A. B.
[23] swere A.
[24] *Comma* B.
[25] requyreth L.
[26] faithe MS.
fayth A. B. L.

[27] charity F.
[28] accordinge MS.
according F.
[29] prophettes MS.
prophets B. F.
[30] *Comma* MS.
teachinge MS.
teachyng A. L.
[31] *no Comma* MS.
[32] judgemente MS.
[33] *no Comma* MS. A.
[34] truthe MS.

[1] *Confirmatio Articulorum.*

HIC liber antedictorum articulorum jam denuo approbatus est, per assensum, & consensum serenissimæ Reginæ Elizabethæ Dominæ nostræ,

[1] *In MS. after the foregoing 39 Articles, there follow three more, which are numbr'd in the Margin, 40, 41, 42. and have a Line made with red Lead drawn along the Margin over against them, like to what the Printers call a Brace. These three Articles are written thus.*

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam a morte peccatorum excitetur. Sed extremo diē, quoad omnes qui obierunt, expectanda est. Tum enim vita defunctis (ut scripture manifestissime testantur) propria corpora, carnes, & ossa restituentur, ut homo integer, prout se gessit in corpore sive bonum sive malum reportet.

Defunctorum anime, neque cum corporibus intereunt, neque ociose dormiunt,

Qui animas defunctorum prædicant usque ad diem judicii, absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die [a] cum illis excitandas, ab orthodoxa fide, que nobis in sacris literis traditur, prorsus dissentiunt.

Non omnes tandem servandi.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes quantumvis impii servandi sunt tandem, cum definito tempore, a justitia divina, penas, de admisis flagitiis luerunt.

Then follows this Form of Subscription.

Hos articulos fidei Christiane, continentes in universum novemdecim paginas in Autographo, quod asservatur apud reverendissimum in Christo patrem, Dominum Mattheum Cantuariensem

[1] *The Ratification.*

THIS Booke of Articles before rehearsed, is
[2] agayne [3] approved, and allowed to be
holden and executed within the Realme, by the

[1] *The Ratification is not in MS. A. B.
But there is in MS. the following Subscription.*

We Tharchbisshoppes and Bishoppes of either province of
this Realme of Englande, lawfullie gathered together in this
provinciall synode holden at London with continuations and
prorogations of the same, do receive, professe and acknowledge
thes 38^{tie} articles before written in 19 pages going before, to
conteine true and founde doctrine, and do approve and ratefie
the same by the subscription of our handes the xith daie of Maye
in the yere of our Lord. 1571. and in the yere of the raigne
of our soveraigne Lady Elizabeth by the grace of god of Eng-
land France and Irelande Quene defendor of the faith. &c. the
thirtenth.

Matthue. Cantuar.

Rob. Winton.

Jo. Heref.

Richarde Ely

Nic. Wigorn.

Jo. Sarisburien.

Edm. Roffen

Ni Bangor

Ri: Ciceſtren :

Thom: Lincoln

Wilhelm² Exon.

[2] againe F.

[3] approved F. L.

Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ
defensoris fidei &c. retinendus, & per totum reg-
num Angliæ exequendus. Qui Articuli, & lecti
sunt, & denuo confirmati, subscriptione D. Archi-

ensem Archiepiscopum, totius Angliæ Primate[m] & Metropoli-
tanum.

- Et in prima quatuor articulos, & lineas [b] triginta quatuor
in secunda pag. articulos, duos, lineas viginti octo.
in 3^a pag. artic. tres lineas viginti septem.
in 4^a pag. artic. tres. lin. viginti quinque.
in 5^a pag. artic. tres. lin. viginti quatuor.
in 6^a pag. artic. duos lin. viginti quinque.
in 7^a pag. artic. duos lin. viginti quatuor.
in 8^a pag. artic. duos. lin. viginti unam.
in 9^a pag. artic. quatuor. lin. viginti novem.
in 10^a pag. artic. unum lin. viginti quatuor.
in 11^a pag. artic. duos, lin. viginti unam.
in 12^a pag. partim articuli preceden. lin. [c] quatuordecim
in 13^a pag. artic. tres, lineas viginti.
in 14^a pag. artic. tres lineas viginti unam.
in 15^a pag. artic. unum. lineas triginta.
[d] in 16^a pag. artic. duos, lineas viginti quatuor
in 17^a pag. artic. unum. lineas viginti tres.
unum octo
in 18^a pag. artic. [e] tres, lineas [f] viginti duas.
[g] in 19. pag. artic. unum lineas viginti octo.

in

[b] Here the Word viginti was originally written ; but 'twas after-
wards struck thro' with black Ink, and the Word triginta was written
over it.

Note, That this, and the other Corrections in this Register, were
made by the same Hand that first wrote it.

[c] Here the Word viginti was originally written ; but 'twas after-
wards struck thro' with black Ink, and the Word quatuordecim was
written after it.

[d] p 20. MS.

[e] The Word tres has a Line drawn under it with black Ink, and
& unum is written over head.

[f] The Words viginti duas have a Line drawn under them with
black Ink, and the Word octo is written over the Space between the
two Words.

[g] This Line has a Line drawn under it with a red Lead Pencil.

[4] assent and consent of our [5] Soveraigne [6] Ladye [7] Elizabeth [8], by the grace of God, of [9] Englande, [10] Fraunce [11], and [12] Irelande [13], Queene, Defender of the [14] fayth [15]. &c. [16] Which Articles were deliberately read, and [17] confirmed [18] agayne by the subscription of the [19] handes of the [20] Archbyshop and [21] Byshoppes of the upper house, and by the subscrip-

[4] ascent C. D. E.
 [5] soveraigne F.
 [6] Lady F.
 Ladie L.
 [7] *Comma* F.
 [8] *no Comma* F.
 [9] England F.
 [10] France F.
 [11] *no Comma* F.
 [12] Ireland F. L.

[13] *Comma* L.
 [14] faith F.
 [15] *Comma* F.
 [16] whiche L.
 [17] confyrmed L.
 [18] againe F.
 [19] hand F.
 [20] Archbishop F.
 [21] Bishops F.

episcopi, & Episcoporum superioris Domus, & totius Cleri inferioris Domus in Convocatione Anno Domini. 1571.

tres

in 204 & hac ultima pag. lineas decem & (b) quatuor.

Nos Archiepiscopi & Episcopi utriusque provincie regni Anglie in sacra synodo provinciali [i] legitime congregati, recipimus & profitemur, & ut veros atque orthodoxos, manuum nostrarum subscriptionibus approbamus, vicesimo nono die mensis Januarii Anno Domini secundum computationem Ecclesie Anglicane millesimo, quingentesimo, sexagesimo, secundo & illustrissime Principis Elizabethe Dei gratia Anglie, Francie, & Hibernie Regine, fidei defensoris &c. Domine nostre Clementissime, anno quinto

Mattheus Cantuar

Thomas Ebor.

Edm. London.

Ja. Duresme

Rob. Winton.

Willm^o Cestrens

W. Cicestren

Richardus Elien

Ed. Wigorn.

Jo. Heref.

Rolandus Bangor

[k] *Nicholas Lincoln*

Jo. Sarisburien

R. Meneven

Gilb Bathon. & Wellen

Thomas Coven & Lichf.

W. Exon

Joannes Norwic.

Edmund Petriburg

Thomas Assaphen

[b] The Word *quatuor* has a Line drawn under it, and *tres* is written over head.

[i] The Word *et* was written here, but was struck out again.

[k] p. 21. MS.

tion of the whole Cleargie in the neather house in
their Convocation, in the [22] yere of our [23]
Lorde [24] God [25]. 1571.

[22] yeere F. L.
[23] Lord F.

| [24] omit God F.
[25] no Point F.

[1] The Table.

- 1 Of [2] *fayth* in the [3] *Trinitie*.
- 2 Of [4] *Christe the Sonne of God*.
- 3 Of his [5] *goyng downe into Hell*.
- 4 Of his *Resurrection*.
- 5 Of the Holy [6] *Ghost*.
- 6 Of the *sufficiencie of the Scripture*.
- 7 Of the *Olde Testament*.
- 8 Of the three [7] *Credes*.
- 9 Of [8] *Originall Sinne*.
- 10 Of [9] *Free* [10] *Wyll*.
- 11 Of *Iustification*.
- 12 [11] Of good [12] *workes*.

[1] *The Table is not in MS.*
A. B.

- [2] *faith* F.
- [3] *Trinitie* F.
- [4] *Christ* F.
- [5] *going* F.
- [6] *Ghoste* L.
- [7] *Creed* F. L.

[8] *insert the F.*
original L.

[9] *free-will* F.
[10] *wyl* L.

[11] *This and the other Titles,*
down to the 19th, are torn off from
the Copy I used. F.

[12] *woorkes* L.

Instead of this Ratification of the Articles, there are in Wolf's Edition the following two Paragraphs, viz.

Hos articulos fidei Christianæ, continentes in universum novendecim paginas in autographo, quod asservatur apud Reverendissimum in Christo patrem, Dominum Matthæum Cantuariensem Archiepiscopum, totius Angliæ Primatem & Metropolitā, Archiepiscopi & Episcopi utriusque provinciæ regni Angliæ, in sacra provinciali synodo legitime congregati, unanimi assensu recipiunt & profitentur, & ut veros atque orthodoxos, manuum suarum subscriptionibus approbant, vicesimo nono die mensis Januarii: Anno Domini, secundum computationem ecclesiæ Anglicanæ, millesimo quingentesimo sexagesimo secundo: universusque Clerus inferioris Domus, eosdem etiam unanimiter & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reverendissimum, quinto die Februarij, Anno prædicto.

Quibus omnibus articulis, Serenissima Princeps Elizabeth, Dei gratia Angliæ, Franciæ & Hiberniæ Regina, Fidei Defensor, &c. per seipsam diligenter prius lectis & examinatis, Regium suum assensum præbuit.

- 13 Of [13] workes before Justification.
- 14 Of [14] workes of Supererogation.
- 15 Of [15] Christe alone without Sinne.
- 16 Of Sinne after Baptisme.
- 17 Of Predestination and Election.
- 18 Of [16] obtayning salvation by Christe.
- 19 Of the [17] Churche.
- 20 Of the [18] aucthoritie of the [19] Churche.
- 21 Of the [20] aucthoritie of [21] generall [22] Counsels.
- 22 Of [23] purgatorie.
- 23 Of [24] ministring in the Congregation.
- 24 Of [25] speakyng in the Congregation.
- 25 Of the [26] Sacramentes.
- 26 Of the [27] unworthynesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the [28] Lordes Supper.
- 29 Of the Wicked [29] whiche eate not the body of [30] Christe.
- 30 Of both [31] kyndes.
- 31 Of [32] Christes one Oblation.
- 32 Of the [33] mariage of [34] Priesters.

[13] woorkes L.	[23] purgatory F.
[14] woorkes L.	[24] ministryng L.
[15] Christ L.	[25] speaking F.
[16] obteinyng L.	[26] sacraments F.
[17] Church F.	[27] read worthynesse of ministers. F.
[18] authority F.	unwoorthynesse L.
[19] This Word also, except Ch, is torn off from the Copy I used. F.	[28] Lords F.
[20] authority F.	[29] which F.
[21] insert the F. general L.	[30] Christ F.
[22] counsellles L. This Word is torn off from the Copy I used. F.	[31] kindes F.
	[32] Christs F.
	[33] marriage F. L.
	[34] priests F.

Then follows this Correction,

A. ij. facie. 2. linea. 10. lege. essetque hostia non &c.

N. B. *This Correction has been already mention'd in the second Article, Numb. 24.*

Then follows

**Excusum Londini apud Reginaldum Wolfium, Regiæ Majest.
in Latinis Typographum. Anno Domini. 1563.**

- 33 Of excommunicate persons.
- 34 Of traditions of the [35] Church.
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of [36] Civill Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans [37] Othe.
- 40 Of the Ratification.

[38]

[35] Church F.
[36] civil L.

[37] oath F.
[38] insert Finis. F.

[1] Imprinted at London [2] in [3] Poules
[4] Churchyard [5], by [6] Richarde Jugge [7]
and John Cawood, [8] Printers to the [9]
Queenes Majestie [10], in Anno Domini. 1571.

Cum privilegio Regiæ Majestatis.

[1] *What follows, is wanting*
in MS. F.
[2] *Comma B.*
omit in Poules Church-
yard L.
[3] Powles A. B. C. D. E.
[4] *read Church yarde A. B.*
[5] *no Comma A.*

[6] Richard A. G. L.
[7] *put a Comma after Jugge*
B. I. and omit and John Ca-
wood L.
[8] printer L.
[9] Quenes A.
[10] *a full Point ; and omit*
in anno Domini. 1571. A. B. L.



AN ESSAY

ON THE

Thirty nine Articles.

CHAP. I.

Of the several Sorts of Variations in the foregoing Collation.

THE Variations exhibited in the foregoing Collation may be reduced to Five Heads.

1. Different ways of Spelling the very same Words ; for Instance, *imposterum* or *in posterum* ; *quamquam* or *quauquam* ; *Christ*, *Christe* or *Chryst* ; *such* or *suche* ; *thinges*, *thynges* or *things*. To which may be added *Christian* or *Christen* ; *state* or *estate* ; *compted* or *accompted* ; *the authority* or *thauthority*.

2. Difference of Pointing ; as a Colon for a Comma, or the like.

3. Manifest Mistakes of the Press or Pen. First, of the Pen ; for Instance, in the *Latin* Copies, Art. 2. Numb. 20. *ex quibus et unus* for *ex quibus est unus* ; *uterentur* in Art. 25. Numb. 39. for *uteremur* ; the Use of the single *e* for *æ* Diphthong, as *que* for *quæ*, *ecclesie* for *ecclesiæ*. Secondly, of the Press ; for Instance,

stance, in the *Latin* Copies, *patim* for *partim* ; *expiari* for *expiare* ; *efficatia* for *efficacia* ; *præsbyteris* for *presbyteris* ; *elevabatur* for *eleuabatur* ; *pertinent* for *pertinet* ; and in the *English* Copies, in the Title of the Ninth Article, *birth* or *sinne* for *or birth sinne* ; in the Twenty third Article, Numb. 19. for *those we ought to judge lawfully called and sent, whiche be chosen and called to this worke by men, &c.* the Copy L reads, *those we ought to judge lawfully called and which be sent, called and chosen to this worke by men, &c.*

4. Different Placing of the very same Words. Of this Sort there are few Instances. In the *Latin* Copies, in the Sixth Article, First, in Numb. 3. *Wolf* reads *sunt ad salutem necessaria*, but the MS. and *Day* reads *ad salutem sunt necessaria* ; Secondly, in Numb. 5. *Wolf* reads *ad necessitatem salutis*, but the MS. and *Day* read *ad salutis necessitatem* ; Thirdly, in Numb. 39. *Wolf* reads *libros omnes*, but the MS. and *Day* read *omnes libros*. In the *English* Copies, in the Third Article, A and B place *for us*, not after *died*, but after *buried* ; in the Sixteenth Article, A and B place the Word *not*, not at the beginning, but before the Word *sinne* ; in the Thirty fifth Article, in the Title of the Ninth Homily, A and B place the Word *known* after *tongue* ; and the same Copies place the Title of the Nineteenth Homily before that of the Twentieth.

5. Difference in the Words themselves, by Alteration, Addition, or Subtraction. Instances of this Sort are numerous.

What use may be made of, and what Consequences drawn from, these Variations, the following Papers will discover.

C H A P. II.

Of the Transcript from the Records produced by Archbishop Laud in the Star-chamber; of the Register of the Upper House of the Convocation in 1562, publish'd by Dr. Gibson in his Synodus Anglicana; of the MS. Copy of that Register; and of Dr. Heylyn's MS. Abstract of some Records of Convocation.

BEFORE I proceed any farther, 'tis necessary for me to observe, that the Original Registers of that Convocation, which passed the Articles in 1562, are not extant. For they were consumed in the dreadful Fire of *London*. However God's good Providence has preserved to us diverse Papers, which afford great Light, and do in a good Measure supply the Loss of the Original Registers. For,

First, 'twas objected against the Prelates in the Reign of King *Charles* the First, that they had falsify'd the Articles of our Church, by foisting in that which is now commonly called the *Controverted Clause* of the Twentieth Article. This Accusation, amongst diverse others, Archbishop *Laud* undertakes to answer in his famous *Speech* in the *Star-chamber*. I shall have occasion to consider his other Pleas hereafter. At present I take notice only of his Appeal to the Records then extant in the Registry of his See, a Transcript from which, attested by a public Notary, he then produc'd in open Court. Observe that Great Man's Words.

' But, my Lords, I shall make it plainer yet: for 'tis not
' fit, concerning an Article of Religion, and an Article of

‘such consequence for the Order, Truth, and Peace of this
‘Church, you should rely upon my Copies, be they never so
‘many, or never so ancient. Therefore I sent to the Public
‘Records in my Office; and here under my Officer’s hand,
‘who is a public Notary, is returned me the Twentieth Ar-
‘ticle with this affirmative Clause in it. And there is also
‘the whole Body of the Articles to be seen. Remains,
Vol. 2. p. 83.

Now that very Paper, which the Archbishop then produc’d, and which was attested by a public Notary, is still extant. The Copy I follow, was transcrib’d from the Original, and communicated to me, by the Reverend Mr. G. Harbin, Chaplain to the Right Honorable *Thomas* Lord Viscount *Weymouth*. And the present Proprietor of the Original, is Coll. *Gabriel Hale* of *Cottells* in *Wiltshire*, who is the Grandson of that Excellent Person *Sir Matt. Hale*, sometime Lord Chief Justice of *England*, and one of the Executors of the great Mr. *Selden*, who probably obtained this Curiosity of Mr. *Prynne*, who took from the Archbishop, by virtue of an Order of Parliament, no less than one and twenty Bundles of Papers, which he had prepared for his Defence; and of which, notwithstanding his solemn Promise, Mr. *Prynne* never returned him more than three.

The aforesaid Paper is thus endorsed by the Archbishop’s own Hand,

June 12. 1637. A Transcript out of my Registry concerning the Twentieth Article of those that were made 1562.

The Paper it self runs thus.

Extract.

*Extract. e Registro Principali Sedis Archiep. Cant.
&c. Acta Convocationum tempore Revmi Dni Par-
ker Archiep. Cantuar. &c.*

IN Convocatione Anno Dni 1562 in Capella Regis
Henrici 7^{mi} infra Ecclesiam Collegiatam D. Petri
Westmon. situat. tenta die Martis, 19^o die mensis Ja-
nuarii, Sess. 3^{ta} pag. 19 & 20. prædicti libri, inter
alia actum erat prout sequitur.

Tandem dictus Revmus accessit jussit ad se Prolocuto-
rem domus inferioris, Qui quidem Prolocutor una cum
sex aliis de Clero dictæ domus infer. coram Patribus sui
copiam faciens, proposuit & asseruit, quod quidam de dictâ
domo exhibuerant quasdam diversas Schedas de rebus Re-
formandis per eos respectivè excogitat. & in Scripta re-
daçt. Quæ quidem Schedæ de communi consensu tradi-
tæ sunt quibusdam viris gravioribus & doctioribus de
cætu dict. domus infer. ad hoc electis perspicendiæ & con-
siderandæ. Quibus sic electis (ut asseruit) assignatum est,
ut hujusmodi Schedas in Capitula redigant, ac in proximâ
Sessione exhibeant coram eodem Prolocutore; & ulterius
proposuit quod articuli in Synodo Londinensi tempore nu-
per Regis Edw. 6^{ti} (ut asseruit) editi, traditi sunt qui-
busdam aliis viris ex cætu dictæ domus infer. ad hoc etiam
electis, ut eos diligenter inspiciant, examinent & conside-
rent, ac prout eis visum fuerit, corrigant & reforment,
ac in proximâ Sessione etiam exhibeant. Et tunc Revmus
hujusmodi negotia per dictum Prolocutorem & Clerum
incepta approbavit, ac in eisdem in prox. Sessionem juxta
eorum determinationem procedere voluit & mandavit.

Octava Sessio.

Die Veneris 29^o viz. die mensis Januarii Anno Do-
mini prædicto, inter horas 8 & 9^{am} ante meridiem ejus-
dem diei, Revmo in Christo Patre Dno Matthæo Archi-

‘ episcopo Cantuar. &c. nec non Reverendis Patribus Dnis
 ‘ Edmundo London. Rob. Winton. Johan. Herefor-
 ‘ den. Rolando Bangor. Joan. Sarum. Nicolao Lin-
 ‘ coln. Johanne Norwicen. Richardo Meneven.
 ‘ Thoma Asaphen. Edmundo Roffen. Richardo
 ‘ Glocestren. Thoma Coven. & Litchfeld. Gilberto
 ‘ Bathon. & Wellen. Richardo Elien. & Wihelmo
 ‘ Exon. respective Epis. in domo Capitulari Ecclesiæ Ca-
 ‘ thedralis D. Pauli London. congregatis, post tractatum
 ‘ aliquem inter eos habitum, tandem super quibusdam Arti-
 ‘ culis orthodoxæ fidei inter Episcopos, quorum nomina eis
 ‘ subscribuntur, unanimiter convenit, quorum quidem arti-
 ‘ culorum tenores sequuntur in libro præd. In quo tenore
 ‘ Articulus vicesimus de Ecclesiæ autoritate sic se ha-
 ‘ bet in hæc verba, p. 27.

‘ Habet Ecclesia ritus statuendi jus & in fidei
 ‘ controversiis auctoritatem, quamvis Ecclesiæ non
 ‘ licet quicquam instituere quod verbo Dei scripto
 ‘ adversetur, nec unum Scripturæ locum sic expo-
 ‘ nere potest ut alteri contradicat; quare licet Ec-
 ‘ clesia sit divinorum librorum testis & conserva-
 ‘ trix, attamen ut adversus eos nihil decernere, ita
 ‘ præter illos nihil credendum de necessitate salutis
 ‘ debet obtrudere.

p. 31.

‘ Hos Articulos fidei Christianæ, continentes in univer-
 ‘ sum novendecim paginas in autographo, quod asservatur a-
 ‘ pud Revmum in Christo Patrem Dnum Matthæum Can-
 ‘ tuar. Episcopum totius Angliæ Primatem & Metrop.
 ‘ Archiepiscopi & Episcopi utriusque Provinciæ Regni An-
 ‘ gliæ in Sacra Provinciali Synodo legitime congregati
 ‘ unanimi assensu recipiunt & profitentur, & ut veros &
 ‘ orthodoxos manuum suarum subscriptionibus approbant
 ‘ 29^o die mensis Januarii Ano Dni secundum computatio-
 ‘ nem Ecclesiæ Anglicanæ 1562^o. Universusq; Clerus
 ‘ inferioris domus eisdem etiam unanimiter & recepit &
 ‘ pro-

professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Revmum 5to die Februarii anno prædicto.

In Convocatione tentâ Ano Dni 1571 inter alia, p. 110. continetur ut sequitur.

Et tunc dictus Revmus (dimisso Clero domus infer. exceptis Prolocutore ac Decanis & Archidiaconis) voluit & jussit, ut omnes de cætu eorum, qui Articulis, de quibus in Synodo Londinensi Ano Dni juxta comput. Ecclesiæ Angl. 1562. inter Archiep. & Epif. utriusq; Provinciæ, nec non universum Clerum convenit, hætenus non subscripserunt, modo eis subscribant; & quod omnes & singuli, qui eisdem Articulis subscribere noluerint aut recusaverint (si qui tales inveniantur) a dicta domo inferiori & cætu Cleri præd. penitus excludantur.

In Convocatione tenta Ano Dni 1604, Regniq; serenissimi Dni Jacobi Regis Anno 2do, Revdo Patre Dno Richardo London. Epif. tunc Præsidente.

Sess. 16.

Demum idem Revdus Præses London. Epif. protulit quendam Librum articulorum de quibus in Synodo London. communi assensu Archiep. Epif. & Cleri utriusq; provinciæ consensus est Anno Dni 1562, ad tollendam opinionum varietatem & confirmand. veram, uniformem Christi Religionem Regia autoritate & assensu publicatis, & in Anno Dni 1571 per, &c. revisis. Quem per Mag. Wil. Wood Legum Doctorem alta & intelligibili voce perlegi fecit; quo lecto dicti Revdi Patres consensum & assensum suos eisdem Articulis præstiterunt, & eorum nomina manibus suis propriis eisdem articulis respectivè subscripserunt tunc & ibidem.

Concordat cum Registro præd. facta collatione per me Jac. Wade Notarium Publicum.

In

In this Paper, wherein are diverse Passages, which will be of Use hereafter, the Appeal to the Records in the Registry, and the Attestation of the Public Notary, are manifest. And 'tis very observable, that after he had finish'd his Evidence, and wiped off that foul Slander, the Archbishop concludes that Head of his *Speech* with a solemn Challenge in these Words; *Therefore I do here openly in Star-chamber charge upon that pure Sect this foul Corruption of falsifying the Articles of the Church of England. Let them take it off as they can.*

Now let us consider the Circumstances. Had he been base enough to attempt it, yet 'twas utterly impossible for the Archbishop to impose upon the World in this Case. For he appeal'd to Records lodged in a public Office. That Office was soon after in the Power of his most implacable Enemies. Those very Persons, at whose Sentence he deliver'd his Speech, and appeal'd to the Records, and before whose Faces he produc'd the Transcript above recited, and made that solemn Challenge (nay, and one of which was the Author of that very Accusation of falsifying the Articles, in answer to which Accusation the Archbishop did all this) were all of them alive, and in great Reputation with his bitter Persecutors, at that very time, when his own Registry, as well as all other public Offices, was in their Hands. They wanted neither Malice nor Curiosity to examin, what he had urged in defence of himself and his Brethren. They would have been glad to blacken him to the very utmost (as they afterwards did in all possible Instances) and the Discovery of such an impudent Fraud would have disgraced him more than all their other Charges. Yet nothing of this kind was ever so much as pretended,

Nay,

Nay, 'tis exceedingly remarkable, that his furious Adversaries did, in the height of their Prosperity, make Inquiry concerning the Articles. This appears from the *History of his Troubles and Tryal*, wherein (a) we have the following Passage ;

A Committee of the House of Commons sent Mr. Dobson my Controwler to me to the Tower, to require me to send them word under my Hand, what Originals I had of the Articles of Religion established 1562 and 1571. This was on Wednesday, July 12. And I returned by him the same Day this answer in Writing, with my Name to it. The Original Articles of 1571, I could never find in my Paper Study at Lambeth, or any where else : and whether any Copy of them were ever left there, I cannot tell. The Original Articles of 1562, with many Hands to them, I did see and peruse there : but whether the Bishops Hands were to them, or not, I cannot remember. This Answer satisfy'd them : but what their Aim was, I cannot tell ; unless they meant to make a search about the two first Lines in the Twentieth Article, concerning the Power of the Church, in these Words, The Church hath Power to decree Rites or Ceremonies, and Authority in Controversies of Faith : Which Words are left out in diverse printed Copies of the Articles, and are not in the One and twentieth of Edw. 6. nor in the Latin Copy of the Articles 1571. But in the Original Articles of 1562, the Words are plain and manifest, without any interlining at all. If this were their aim, 'tis probable, we shall see somewhat, by what their Synod shall do concerning that Article.

It seems, they wanted not to know, what was in his Registry. They were already Masters of that (which never was in his own immediate Possession, but

(a) *Remains*, Vol. I. p. 208, 209.

but in the Hands of his Officers) and they could satisfy themselves. But some Particulars in his *Speech*, wherein he mention'd the subscribed Copy that was in his own Hands, made them ask, what Originals HE had, *viz.* in his own Custody, either formerly, or at that time. For it must be remembred, that his Palace at *Lambeth*, and consequently his *Paper Study* there, had been rifled long before; and the Papers prepared for his Defence had been newly taken from him: by one of which Methods they were already Masters of the subscribed Copy, which afterwards Mr. *Selden* obtained, and is now lodged amongst his Books in the *Bodleian* Library, as I shall soon shew. They were desirous therefore to know, whether he had formerly had more Originals than those which they had actually gotten into their Hands, and whether he had any then by him in the Tower, which had escaped the ravenous Claws of Mr. *Prynne*.

Now, when they were thus upon the search, can it be imagined, that they would neglect that very Registry to which he had appealed for the authentic Record of the Articles? Or would they have concealed it, if any of the Records had been missing; or if the recorded Articles had read otherwise than he pretended? I must own, the Archbishop's Appeal to the Records in his Registry, is in my Opinion, by reason of such wonderful and unparallel'd Circumstances to strengthen and confirm it, equal to the Oaths of a Thousand Witnesses. And consequently it demonstrates, that the Paper above recited is an authentic Transcript from the Records in the Office of his See, and that we may intirely depend on the Contents of it.

Secondly, There is now in the Possession of *Charles Battely, Esq;* Receiver of the Church of
Westmin-

Westminster, a *Quarto* MS. Volume, containing things of various Natures, but especially Transcripts from the Records of Convocation, and particularly the intire Register of the Upper House in 1562. This Book did manifestly once belong to Archbishop *Parker*; for his Hand Writing appears in several Places of it, and his red Lead Pencil very frequently. From this Volume a Copy of the Acts of the Upper House in 1562 was taken, from which Transcript Dr. *Gibson* printed the Register of the Upper House of that Convocation in his *Synodus Anglicana*.

'Tis certain, that the Register in this *Quarto* MS. is not an Original. To prove this, I might urge, that 'tis not only found in company with a Miscellany of great Variety, but also writ in such a Manner, as I dare say no Original Acts of the Upper House were ever written in. Besides, there are no less than two Sheets of Paper, filled with Particulars of different Kinds, in the Body of these very Acts; by reason of which the Account of what past on *Feb. 26.* is divided into distinct Parcels at a considerable distance from each other.

But what I chiefly insist upon is this. The Paper produced by Archbishop *Laud* shews, 1. That the Articles of Religion, with the Ratification, were exhibited at large in the Original Register of the Upper House, and that the Pages were numbred; whereas in this *Quarto* MS. the Articles and Ratification are omitted, and the Pages are not numbred. 2. That in the Original Register the Sessions were numbred; whereas in this MS. nothing of this Kind is to be found. And as for the Numbers of the Sessions found in the printed Copy, they were added for Convenience only; and are somewhat different from those in the Record. For
Arch-

Archbishop *Laud's* Paper makes the 19th of *Jan.* the Third Session, whereas the printed Register makes it the Fourth. The Archbishops Paper also makes the 29th of *Jan.* the eighth Session, whereas the printed Register makes it the ninth. This was occasioned by reckoning (in the printed Register) *Jan.* 12. for the First Session; whereas, tho' the Convocation met on *Jan.* 12. yet it was not opened till the 13th, as the printed Acts shew. And accordingly, in Dr. *Heylyn's Abstract*, of which I shall presently give an Account, tho' *Jan.* 13. is not expressly called the first Session, yet (which necessarily implies as much) *Jan.* 16. is expressly called the second Session, and *Jan.* 29. is expressly called the eighth Session. And the other Sessions are also numbred in like manner, perfectly agreeable to the Course of the printed Acts and Archbishop *Laud's* Paper.

'Twill be convenient also to take notice, that in the printed Register some few things are abbreviated. Particularly the Names of the Suffragan Bishops are not recited, as they are in the said *Quarto* MS. in exact Conformity with Archbishop *Laud's* Paper. See the Editor's Preface, p. 9.

Thirdly, Francis Lord Bishop of *Rochester* has a *Quarto* Volume written, for the most part, by Dr. *Heylyn's* own Hand, entituled, *Remembrances of Affairs in Church and State*, and containing, amongst a great Variety of other Particulars, what the Dr. calls, *An Abstract of the Records of Convocation from the Year 1528. to the Year 1580. inclusively.* This *Abstract*, which is written by the Doctor's own Hand, is manifestly drawn from the Records of the Upper House only. For I do not remember, that he ever mentions any thing relating to the Lower House, but what must have been of course recorded in the Upper House Books.

C H A P. III.

The Proceedings of the Convocation with relation to the Articles down to Jan. 29. 1562.

HAVING thus prepared the Way, I shall now give an Historical Account of the Proceedings of this Convocation with respect to the Articles, gathered from the several Papers above mentioned.

Jan. 19. 1562.

The Upper House conferr'd de quibusdam Articulis ad Christianam fidem pertinentibus, &c. Synod. Anglic. p. 193.

The Prolocutor, not to mention other Particulars, acquainted the President, *Quod Articuli in Synodo Londinensi, tempore nuper Regis Edwardi Sexti (ut asseruit) editi, traditi sunt quibusdam aliis viris ex cœtu dictæ domus inferioris, ad hoc etiam electis, ut eos diligenter perspiciant, examinent, & considerent; ac prout eis visum fuerit, corrigant & reforment, ac in proxima Sessione etiam exhibeant. Et tunc Reverendissimus hujusmodi negotia per dictum Prolocutorem & Clerum incepta approbavit, ac in eisdem erga proximam Sessionem juxta eorum determinationem procedere voluit & mandavit.* Archbishop Laud's Paper, and Synod. Anglic. p. 193.

Jan. 20.

The Upper House de & super quibusdam Articulis sacrosanctam Christi Religionem concernentibus, de quibus in Actis hesterni diei fit mentio, per spacium trium horarum aut circiter inter se tractarunt & communicarunt. Synod. Anglic. p. 194.

Jan. 22, 25, 27.

The Upper House conferr'd, probably about the Articles. Synod. Anglic. p. 194, 195.

In

In all the foregoing Particulars Dr. Heylyn's *Abstract* confirms what the printed Register says. Only the *Abstract* does not mention what passed on Jan. 25, and 27. as being of small Moment: but passes from Sess. 5. to Sess. 8. All which is perfectly consistent with the full Account of the printed Register, and most suitable to the Design of an *Abstract*.

And thus are we come to the famous 29th of January, on which the Upper House signed the Articles, as the *Latin MS.* in Bennet College Library, and the Postscript to Wolf's Edition, and the printed Register in *Synodus Anglicana*, p. 196. and Dr. Heylyn's *Abstract*, expressly testify. Wherefore, tho' this MS. which was then subscribed, has been faithfully exhibited in the Collation already; yet I shall now present the Reader with a second (and in some Respects, a more distinct and particular) View of it.

C H A P. IV.

An Account of the Latin MS. in Bennet College Library, which was Sign'd by the Bishops on Jan. 29. 1562.

THERE is, amongst many others, in a *Folio* Volume called *Synodalia*, in Bennet College Library, a Parcel consisting of six Sheets of Paper, which are all of them sowed in together, being all of them folded one within another, *Folio* wise.

Of these six Sheets the first, third, fifth and sixth are of the same Finess, and bear the same Mark, viz. a Flower Pot with the Letters H D upon the Belly of it. The second and fourth Sheets are marked with a Flower Pot without H D upon the Belly of
of

of it. The second Sheet is also finer and thinner than any of the rest : but the fourth, tho' it has the same Mark with the second, and seems rather finer than the first, third, fifth and sixth ; yet is not so fine as the second.

The two first Pages of the outer Sheet (being the whole first Leaf) are blank : and the five inner Sheets contain a written Copy of Forty two Articles of Religion, with a Form of Subscription, and the Autographal Names of eleven Bishops, as the Collation shews. And as for the two last Pages of the outer Sheet, the upper part of the first of them contains the Autographal Names of nine other Bishops (as the Collation shews) and the latter part of the same Page is blank. The whole Page also on the backside of it (being the last Page of the outer Sheet, and consequently of the whole Parcel) is all blank ; except that on the upper part of the said backside Page these Words (*Nos Archiepiscopi & Episcopi utriusq; provinciæ hujus regni Angliæ in sacra Synodo Provinciali legitime congregati*) are written by the same Hand (I am persuaded) which wrote that MS. English Copy of the Articles, which was signed by eleven Bishops in 1571, and of which I shall afterwards give a full Account. The Words aforesaid are not crossed, nor struck thro' ; and for what End they were written, I presume, 'tis impossible to determine.

All the Forty two Articles, with the Form of Subscription, contained in the aforesaid five inner Sheets, appear to have been originally written by the same Hand, in order to the Subscription of the Bishops. However, it must be observed, that the Writing of the second Sheet (which contains the first Leaf of the Articles, and that Leaf in which the Bishops Subscriptions begin) is somewhat closer,

N

and

and the Ink somewhat blacker, than in the other four Sheets : and the Figures in the second and fourth Sheets, which express either the Numbers of the Articles in the Margin, or the Numbers of the Pages at their respective Tops, are somewhat smaller than in the other Sheets, wherein they seem to be of the same Size with one another.

'Tis probable therefore, that the said Articles were at first transcrib'd, not only by the same Person, but also with the very same Ink, and on the very same sort of Paper : but that so many Alterations were made by the Bishops in their three Hours Debates on the 20th of *January* (and some perhaps on the 22d, 25th, and 27th of the same Month) that there was a Necessity of new writing over the second and fourth Sheets, which occasioned the Particulars before mention'd, notwithstanding the same Person was employ'd, who wrote them at first.

That those Forty two Articles, as they at present appear to have been transcrib'd in order to the Bishops Subscription, are in many Respects very different from the Articles of King *Edward* the sixth, is evident at first sight to such as are acquainted with King *Edward's* Articles : and those that are not, may find King *Edward's* Articles in Bishop *Sparrow's Collection*, and compare them with the MS. as 'tis exhibited in the foregoing Collation ; which Collation also shews, how much the MS. differs from *Wolf's* Edition.

But then it must be observed, that after the said Forty two Articles had been so transcrib'd in order to the Bishops Subscription, diverse Alterations were made therein, partly with a red Lead Pencil, and partly with black Ink.

That all the red Lead Marks were made by Archbishop *Parker*, I believe, no body ever did or will doubt.

doubt. Since, as Mr. *Strype* (a) assures us, *he commonly used a red Lead Pencil for noting, as he read any Book.*

Now those red Lead Marks are of different Kinds. *First*, sometimes a Line is drawn at the head of the Lines of the Text, like to what the Printers call a Brace. Thus the 40th, 41st, and 42d Articles are mark'd. *Secondly*, a Line is drawn thro' the Texts in *Art. 3. Numb. 2. Thirdly*, in *Art. 28. Numb. 22.* not only Lines are drawn thro' the Text, but those red Lines are also cross'd thro' again with other red Lines. *Fourthly*, a Mark of Transposition is put in the Margin in *Art. 6. Numb. 22. Fifthly*, a Word is added in red in the Margin, and a red Mark of Insertion is put in the Text, in *Art. 9. Numb. 24. and Art. 34. Numb. 8. Sixthly*, a red Line is drawn under some Words of *Art. 25. Numb. 30.* and under one Line of the Register in the form of Subscription.

Now the three first Sorts of red Lead Marks do manifestly denote, that a total Omission of those Parts of the Text was resolv'd on in Convocation; and they are accordingly omitted in *Wolf's* Edition. And the Mark of Transposition, which is the fourth sort, is also followed by *Wolf*; which shews, that that Transposition was also resolv'd on by them. As for the fifth sort, the Convocation certainly resolv'd on that Instance in *Art. 34. Numb. 8.* For the Word is added in *Wolf's* Edition. And as for the second Instance of the sixth sort, *viz.* the red Line drawn under one Line of the Register in the form of Subscription, 'tis manifest, that it betokens a total Omission of the Contents of that Page, which that Line of the Register refers to. Thus far therefore we are clear. But as for the second Instance of

(a) *Annals*, Ch. 28. p. 288.

the fifth sort, *viz.* the Addition of *Carnis* in the Margin of *Art. 9. Numb. 24.* and the first Instance of the sixth sort, *viz.* the red Line drawn under some words of *Art. 25. Numb. 30.* which Words do appear in the Edition of *Wolf*; we are as yet uncertain, what was meant thereby; and therefore I shall at present infer nothing from them, nor conclude any thing concerning them.

As for the Alterations made with black Ink, they are partly in the Text of the Articles, and partly in the form of Subscription. Those in the Text are of three sorts. *First*, some Words are added with black Ink in the Body of the Text, as 'twas prepared by the Transcriber. There is but one Instance of this kind, *viz.* in *Art. 28.* where the Reader will find, *Numb. 22.* that a good deal is underdrawn and cross'd thro' with the Archbishop's red Lead Pencil. Now the first Period of that which is so underdrawn and cross'd, *viz.* these Words (*Corpus Christi datur accipitur & manducatur in cena, tantum celesti & spirituali ratione.*) was certainly written by the Archbishop himself, it being in his own Hand, who found room, between the Conclusion of the foregoing Paragraph, and the beginning of what the Transcriber had made a new Paragraph, *viz.* *Christus in celum, &c.* to write down the aforesaid Words. With what View the Archbishop wrote them down, I can't say: but however, his own red Lead Pencil, as was before observed, has effectually dash'd them out again, with much more that follows. *Secondly*, some Words or Figures are blotted out with black Ink in *Art. 6. Numb. 23. Art. 22. Numb. 10. and Art. 23. Numb. 13.* Now all these Instances were most certainly, either Alterations resolv'd on in Convocation, or the Copyers Mistakes corrected. For the MS. and *Wolf's* Edition

tion agree in all of them. *Thirdly*, black Ink Lines are drawn under some Words, *viz.* in the Title of *Art. 16.* and in *Art. 21. Numb. 9.* and others are written with black Ink, in the first Instance over Head, in the second Instance in the Margin. As for the first of these Instances, the Words *after Baptism* were written by the Archbishop himself over *in spiritum sanctum*, as Mr. *Strype* (*b*) observes; and 'tis manifest, that the Convocation resolv'd on the Alteration; because tho' 'twas hastily set down in *English* in this MS. yet the *Latin* of *Wolſius* reads *post baptismum*. As for the latter Instance, I can't affirm, that the Correction was made by the Archbishop himself; nor can I say, when 'twas markt, or what was meant thereby. And therefore I shall at present infer nothing from it, nor conclude any thing concerning it.

As for the Alterations made with black Ink in the form of Subscription, they are all of them (except the Copyer's Mistake about *et*, which see in Note (*b*) p. 156.) Corrections of the Numbers of Articles, and of the Lines contain'd in each Page that was subscrib'd; because by expunging so many Particulars, the Numbers were made sometimes very different from what they were, when the Copyer had finish'd his Transcript. And these Corrections were exactly suted to the Alterations made in the Text, except in the first Page, wherein there were originally thirty four Lines, tho' the Copyer had in his Register writ but twenty four. And tho' afterwards three Lines, and about a fourth part of another, were drawn thro' with the red Lead Pencil; yet thro' hast no notice was taken of that Particular, tho' 'twas notoriously resolv'd on by

(*b*) See *Strype's Annals*, Ch. 28. p. 288.

the Convocation, and the Words were accordingly omitted in *Wolf's* Edition.

But I must observe, for the preventing a Mistake, that whereas the Register says, there were originally twenty four Lines in the twelfth Page, which Number is afterwards corrected and made fourteen; 'tis possible, that some Persons may think the Register false in that Particular, because in Reality twenty-five Lines do plainly appear in the Text. Let it therefore be remembred, that Archbishop *Parker's* Autographal Addition to the twenty eighth Article, of which I took notice just now, filled up part of an original Line written by the Transcriber (which concluded the Paragraph) and also made one whole Line besides: so that the Lines prepared by the Transcriber were only twenty four; and when part of what the Transcriber had writ, and all Archbishop *Parker's* Addition, was dash'd out at once, the Correction was exactly made by changing twenty four into fourteen.

Upon the Whole it is evident, that (excepting only three) all the Alterations now found in the Copy then prepared for Subscription, were resolv'd on in Convocation; and either actually made before the respective Hands were set, or immediately added by joint Consent of the Subscribers.

C H A P. V.

Of the Subscription of the Bishops.

LET us now consider, what Bishops subscrib'd the Articles then pass'd by the Upper House. The *Bennet* College MS. has the Original Subscriptions of the Archbishop and sixteen Bishops of the

he Province of Canterbury, viz. London, Winchester, Chichester, Ely, Worcester, Hereford, Bangor, Lincoln, Sarum, St. David's, Bath and Wells, Coventry and Litchfield, Exeter, Norwich, Peterborough, and St. Asaph; as also of the Archbishop of York, with two others of his Province, viz. Durham and Chester. Now it must be observ'd, that the Copy of the Record produced by Archbishop Laud, and Mr. Battely's MS. Register of the Upper House assure us, that sixteen Bishops of the Province of Canterbury were present on the said 29th of January, in the Chapter House of St. Paul's in London, where the said Subscription was made, viz. the Archbishop and thirteen others of the Subscribers above recited, and the Bishops of Rochester and Gloucester, whose Names do not appear subscribed to the MS. Here therefore there arises a Question, viz. whether the Bishops of Rochester and Gloucester did subscribe the Articles in 1562.

For my part, I own my self fully persuaded, that those two Bishops did not then subscribe the Articles. There is certainly no Evidence that they did. I confess, Mr Strype, speaking of the Subscriptions of the Bishops in this Year, has (a) these Words, *I observe four Bishops wanting, viz. those of Bristow, Rochester, Oxford and Gloucester. Oxford was yet Vacant; and the Bishop of Gloucester (who held Bristow in Commendam) I will not say, refused Subscription, or absented; for I find in certain Extracts out of the Registers of Convocations, that Bishop did subscribe, his Name being there entred among the rest; and so also is that of the Bishop of Rochester. And in the Margin Mr. Strype places these Words, Penes Fra. Atterbury, D. D. Decan. Carliol. as if what he affirms, were warranted by, and might be found in, Dr. Heylyn's MS.*

(a) *Annals*, Ch. 28. p. 289.

Abstract (the same which Mr. *Strype* calls the *Extracts*) in the Hands of the present Bishop of *Rochester*. Now, as the World will easily pardon a small Failing in a Man to whom they are so deeply oblig'd; so I am sure, that Candid Gentleman will thank me for shewing, that he is in this Particular mistaken.

He had not seen the Original *Abstract*, nor Mr. *Battely's* MS. Register; but only a Transcript of them both together, contriv'd to answer each other in opposite Pages, made by the present Bishop of *Rochester* for his own Use. This Book his Lordship lent Mr. *Strype*. Now in the MS. Register, the Names of the Bishops that were present on the 29th of *January*, are recited, just as they stand in Archbishop *Laud's* Paper, and the Bishops of *Rochester* and *Glocester* are numbred with the rest. Mr. *Strype* therefore, seeing that those two Bishops were then present, concluded somewhat too hastily, that they subscribed also in Company with their Brethren. Whereas the Words of the Record, as we find them both in Archbishop *Laud's* Paper, and the Register, do not imply so much. 'Tis said, that such Bishops were present, and that the Articles were agreed to by those whose Names are subscrib'd: but 'tis by no means said, that all those Bishops who were present, agreed to the Articles, and subscrib'd them. Mr. *Strype* did not observe this, and accordingly fell into an Error. He happened also at the same time to quote the *Abstract*, instead of the Large Register which was transcrib'd in opposite Pages with it; whereas the *Abstract*, speaking of the Subscription made on that Day, has only these Words, *Friday Jan. 29. at Eight in the Morning the Archbishops and Bishops being met in the Chapter House of S. Paul's post tractatum aliquem inter Episcopos habitum, tandem super quibusdam articulis*

articulis orthodoxæ fidei inter Episcopos quorum nomina iis subscribuntur, unanimiter convenit. Quorum quidem articulorum tenor sequitur, & sunt tales. Then the Doctor gives us the Title of the Articles, &c. Wherefore there is no Proof that the Bishops of *Rochester* and *Glocester* subscribed.

And I'm sure, there is no reason from the Nature of the Thing, to suppose that they did. For their Subscriptions were not in any respect necessary; the Articles being unquestionably pass'd and subscrib'd by a competent Number, even a great Majority of the Bishops of both the Provinces.

But for my own part, I can't forbear thinking, that the very Acts themselves do fairly intimate, if not necessarily imply, that they did not subscribe. For let us consider the Words. We are told, that *super quibusdam articulis orthodoxæ fidei inter Episcopos, quorum nomina iis subscribuntur, unanimiter convenit.* Certainly, had all the Bishops who are said to have been then present, subscrib'd the Articles; the Record would have read only thus, *super quibusdam articulis orthodoxæ fidei inter Episcopos convenit*, or to that Purpose; and perhaps 'twould have been afterwards added, that the Bishops then present subscrib'd. But since the Record is so peculiarly and oddly worded; since there is so manifest a Restriction inserted, by saying, that those Bishops agreed on the Articles, who also subscrib'd them: I can't but believe, that we are thereby designedly inform'd, that there were some Bishops then present, who did not subscribe the Articles, because they did not agree to them. And 'tis evident, that the Nonsubscribers could be none but the Bishops of *Rochester* and *Glocester*. Wherefore, till I can meet with good Evidence, or at least with strong Presumptions, of the contrary; I shall take the Liberty

ty of maintaining, that those two Bishops did not subscribe the Articles of Religion in 1562.

Nay, I'm convinc'd, that they were both of them stedfastly resolved against it. Otherwise they could not have forbore doing it on some of those many Days, on which they afterwards appeared in Convocation. For the Register assures us, that the Bishop of *Rocheſter* was actually present in the Synod on *Feb. 3, 10, 13, 15, 19.* and on *March 1, and 19.* and that the Bishop of *Gloceſter* was also actually there on *Feb. 3, 5, 10, 13, 15, 19, 22, 24, 26.* and on *March 8, and 10.* So that, tho' they had frequent Opportunities (and doubtless they wanted not the Sollicitations of their Brethren) yet they never would set their Hands.

Nay farther, I will subjoin a Conjecture touching the reason of their not subscribing.

Mr. *Strype* has (b) these Words; *It may be noted, that the Divines in those Times seemed not fully agreed in the Doctrine of the Presence: if we may believe what Dorman (*) writ soon after this Synod; viz. That there was a Controversy in this New Church (as he called it) concerning the Real Presence of Christ's Body and Blood in the Sacrament. And that Mr. Geſt preaching at Rocheſter (where he was Bishop) preach'd for the real Presence; Mr. Grindal at London (where he was Bishop) for the contrary. To which Dorman added (to make the Difference in this Article seem greater) that Mr. D. Parker of Canterbury (as he stiled him) being suspected, he said, to be a Lutheran, must hold a third Opinion of the Presence. To which it is worth observing, as to the Truth of this Charge, what Reply Dr. Nowell (†) makes. That these were small Matters in*

(*) *Proof, An-*
no 1564.

(†) *Confut. of*
Dorman, f. 362.

(b) *Annals, Ch. 28. p. 296, 297.*

comparison, however he called them by the Name of Schism, and that they little troubled the State of the Church; while he named one as divers from other in Opinion in one Point, and falsely surmised of another (meaning the Archbishop) to be a Lutheran.

Now I take it for granted, that Mr. *Strype's* Quotations from *Dorman* and *Nowell* are true. And if so; as Dean *Nowell*, who was Prolocutor of the Lower House in this very Convocation, had good reason to deny, that Archbishop *Parker* was a *Lutheran* (for the Archbishop had actually subscrib'd the Twenty ninth Article, as appears by the *Bennet College MS.* and had made the Reference to St. *Austin* with his own Hand: by which 'twas evident, that he could not believe Consubstantiation) so he dares not to deny, but does in Effect own, what *Dorman* said with relation to the Bishops of *London* and *Rochester*. And consequently 'tis highly probable, that Bishop *Gest* might at that time scruple the Doctrine of the Twenty ninth Article, and for that Reason refuse Subscription. Tho' he came off from those Notions afterwards (as diverse Persons in those early Daies entertain'd different Opinions at different Times about the Sacrament) and subscrib'd that very Article in the Convocation of 1571, as appears by the *Bennet College English MS.* subscrib'd in that Year by him and ten other Bishops.

As for *Cheny* the Bishop of *Glocester*, he probably refused Subscription for the same Reason. For Mr. *Strype* (c) has these Passages concerning him; *The Archbishop of Canterbury issued out a Commission to him, under the Title of Bishop of Glocester, and Commendatory of the Cathedral Church of Bristol, appointing him his Vicar-General, Delegate, and Commissary-General*

(c) *Annals*, Ch. 25. p. 245, 246.

in Spirituals, and Keeper of the Spirituality of the City and Diocese of Bristol: To visit the Church of Bristol, &c. And this during the Vacancy of the See. This Commission was dated at Lambeth, May 3. But it was not long before this Commission was taken away from him again by the Archbishop, disliking most probably some of his Principles and Opinions. At which Bishop Cheny took such distast, that he wrote to Sir Will. Cecil to release him of the Bishoprick of Gloucester. And in September he renewed his Request, that he might have leave to resign his Office, considering the Jurisdiction of Bristol was taken from him: and such Preaching in the Rash and Ignorant, he said, was continued in Gloucester Diocese, as his poor Conscience could not think to be good. What this Preaching was, we may guess, and but guess at, by the Remembrance of a former Bishop there; namely Hoper; who did not much affect Ceremonies, either of Habits or Ornaments of Religion, nor allowed of any manner of Corporeal Presence in the Sacrament: Which Sentiments most probably were by him or his Chaplains so diligently sown in that Diocese, that much of them remained to this Day; Opinions, by no means liked of by Bishop Cheny, who was, as Camden saith of him, most addicted to Luther, both in respect, I suppose, of the Doctrine of the Presence, as also for the retaining of many old Customs, as Crucifixes and Pictures of Saints in the Churches, and such like. He had made some Complaints to the Archbishop of rash Preaching, when he was at London; and the Archbishop promised him Countenance in suppressing it. And accordingly he had a Commission from his Grace, as was before said. But after some short time he and his Principles were better known, and less approved: Which caused the Archbishop, as we may conclude, to withdraw his Commission. This made him tell the Secretary, that his Grace of Canterbury acted contrary to his Promise with him.

And

And (d) again ; In the Synod in April, Anno 1571. he was solemnly denounced Excommunicate by the President, the Lord Archbishop himself, for Absence and Contumacy, in Henry the Seventh's Chapel, before the whole Synod.

And (e) again ; One of his Successors in the See of Glocester, named Godfrey Goodman (who indeed turned Papist) in a certain MS. Book of his own writing, makes the World believe, that this Bishop Cheney was a Papist, and was suspended in the Court of Arches for Popery, and had brought up his Servants Papists. But I do not find any where, that he was indeed of that Faith any further than that he was for the Real, that is, the Corporeal, Presence of Christ in the Sacrament. By a Letter wrote unto him in November, 1571. by Campian the Jesuit, who knew him well, we rather collect the contrary. For therein he earnestly exhorted him to return to the Church ; That he was more tolerable than the rest of the Hereticks, because he held the Presence of Christ in the Altar, professed the Freedom of Man's Will, and punished not Catholicks in his Diocese ; whereby he got the Hatred of the Puritans ; yet he tells him that he was *Hæreticorum Odium & Catholicorum Pudor* ; that is, such a one as the Hereticks hated, and the Catholicks were ashamed of. And his Suspension, which is spoken of (if true) related, no Question, partly to his being in the Queen's Debt, partly to his Lutheran Doctrine, but chiefly to his Excommunication.

And (f) again ; On this he built his Real Presence in the Sacrament ; because this was the ancient Faith, and the Christian World, and the Company of Bishops, who were the Keepers of that which was committed to the Church (*Custodes Depositum*) held this Doctrine.

(d) p. 246.

(e) p. 247.

(f) p. 248;

Nor do I believe, that Bishop *Cheny* did ever subscribe the Twenty ninth Article. For tho' the 13 *Eliz. c. 12.* obliged the inferior Clergy to Subscription; yet the Bishops are exempted from that Necessity by the very Letter of the Act.

As for the Subscriptions of the Bishops of *Chichester*, *Worcester*, and *Peterborough*, together with those of the Archbishop of *York*, and his Suffragans of *Durham* and *Chester*, which appear in the MS. they were probably very soon added, tho' perhaps not on the 29th of *January*, but on some one or more other Daies; there being no reason to affix a different Date of their Subscriptions, tho' subsequent to those made on the 29th of *January*; this being agreeable to what is commonly practis'd in numberless other Cases; and what was certainly done in this very Case by the inferior Clergy, as appears from those Passages, which I shall produce in the next Chapter. The Bishops of *Chichester* and *Peterborough* were in the Synod on *Feb. 3.* and the Bishop of *Worcester* on *Feb. 5.* I presume therefore, that they subscrib'd at their first Appearance after the 29th of *January*, when the Subscription began. But I can't guess at the Day, on which the Archbishop of *York*, with his Suffragans of *Durham* and *Chester* subscrib'd: nor can I guess, in what Place they did it: for the Acts do not mention, that they were ever present in Synod.

C H V P. VI.

Of the Subscriptions of the Inferior Clergy.

NEXT to that first Parcel of six Sheets of Paper, which contains the Articles subscribed by the Bishops on Jan. 29. 1562, there follows, in the Volume *Synodalia*, a second Parcel of two Sheets only, folded one within another, *Folio* wise, of the the very same sort of Paper with the first, third, fifth and sixth Sheets of the first Parcel.

The two first Pages of the outer Sheet (being the whole first Leaf) are blank.

Then, in the upper part of the third Page (which is the first Page of the inner Sheet) are these Words (probably in the Hand of the Actuary of the Lower House; however, in a different Hand from that in which the Articles subscribed by the Upper House are written) *Hi quorum nomina sequuntur propriis manibus subscripserunt libello articulorum a Reverendissimo Archiep. Cant. & Episc. provinciae Cantuar. ad infer. Domum Convocat. transmissio 50 Feb. 1562.*

Then follow the Subscriptions of the Clergy: concerning which I must advertise the Reader, 1. That tho' I shall express their surnames with as much Exactness as I am able; yet I do not oblige my self constantly to express every Letter of their Christian Names at large, nor to give their Titles exactly as they stand in the Original. I may print the Words sometimes shorter and sometimes more at Length, than the Persons themselves wrote them: and in such Cases I think it sufficient, if the Reader understands them. However, if any odd or false Spelling appear in the Print, 'tis certainly to be found

found in the Original. 2. That as Mr. Strype (a) observes, *many of them wrote so ill, that 'tis a difficult Task to read their Names; which probably therefore may have occasioned a Mistake or two in the true Transcription thereof.* Accordingly I hope, I shall be excused, if in some Particulars I read differently from Mr. Strype; especially since I have the Advantage of the later Examinations of several very good Judges. 3. That for a Reason, which will discover it self in the Sequel, I have distinguish'd the Subscriptions by Numeral Figures. These things being premis'd,

The Names contain'd in the third Page of this Parcel of two Sheets, that is, in the First Page of the inner Sheet, are these which follow.

(b)

- 1 *Stephanus Newinſon*, Procurator Cleri Cant. ſubſcripſi propria manu.
- 2 *Ricardus Beſely*, ſcripſi manu propria, Procurat. Cler. Cant.
- 3 (c) *Johannes Bridgwater* manu propria ſcripſi.
- 4 *Johannes Calverley* manu propria ſcripſi, unus Procurat. Cler. Roſſen. Dioc.
- 5 *Tho. Wattes*, Procurat. Capituli S. Pauli London. & Archidiaconus Midd.
- 6 *Jo. Mullyns*, Archid. Lond. ac unus Procurator. Cler. Dioc. ejuſdem.
- 7 *Tho. Colus*, Archidiac. Eſſexiæ.

(a) *Annals*, Ch. 28. p. 291.

(b) Note, That Room was left in this Place (I ſuppoſe) for the Prolocutor to ſubſcribe: but he did not.

(c) *Bridgwater* was probably one of the Proctors for the Clergy of *Rocheſter*.

- 8 *Johan. Pullan*, Archid. *Colchestriæ*.
- 9 *David. Kempe* (d) *de Albano*.
- 10 *Jacob. Calfbil*, Procurator Cleri *Londinensis & Oxoniensis Capituli*.
- 11 *Guillielmus Latimerus*, Archid. *Westm.* & Decanus *Petriburg.* & Procur. Capituli ejusdem Ecclesiæ.
- 12 *Ricardus Reve*, Procurator Capituli *Westm.*
- 13 *Gabr. Goodman*, Decan. *Westmonast.*
- 14 *Joan. Watson*, Archid. *Surrey*.
- 15 *Johan. Ebden*, Procur. *Wintoniensis*.
- 16 *Ra. Coccrell*, Procurat. *Surr.*
- 17 *Tho. Lancaster*, Thesaurarius *Sarum*.
- 18 *Richard. Chandler*, Arch. *Sarenfis*.
- 19 *Jacob. Procter*, Cleri (e) *Sarenfis*.
- 20 *Hugo Turnbull*, Decanus *Cicestr.*
- 21 *Wilhelmus Bradbridge*, Cancellarius *Cicestrensis*.
- 22 *Tho. Spenser*, Archid. *Cicestr.*
- 23 *Edmund. Westonus*, Archidiaconus *Lewensis*.
- 24 *Perſwallus Wiburnus*, Proc. Ecclesiæ Cathedralis *Roffensis*,

The Names contain'd in the second Page of the inner Sheet, are these which follow.

- 25 *Joan. Cottrell*, Archid. (f) *Wellensis*.
- 26 *Richardus Guyn*, Procur. Cleri *Bristol.*
- 27 *Jacob. Bond*, Archid. *Bathon.*

(d) He was Archdeacon of *St. Alban's*. See *Newcourt's Hist. of London Diocese*, Vol. 1. p. 95.

(e) *Sarenfis* is twice written, only the later is plainer.

(f) There is one *Magister Cottrell Archidiaconus Dorset.* in the Acts of Feb. 26. Perhaps the same Person was Archdeacon both of *Dorset* and *Wells*. For no other Archdeacon of *Dorset* subscribes.

- 28 *Justinianus Lancaſtre*, Archidiaconus *Taunton*.
 29 *Gualterus Bowerus*, Proc. Cleri *Somerſet*.
 30 *Tho. Sorebaeus*, Proc. Cleri *Ciceſtr*.
 31 *Stephanus Cheſton*, Archidiaconus *Winton*.
 32 *Robertus Longher*, Archidiaconus *Totton*. & Proc. Cleri
Exon.
 33 *Ricus Tremayne*, Procurator Cleri *Exon*.
 34 *Tho. White*, Archidiaconus *Berks*.
 35 *Robertus Wyſdom*, Archidiaconus *Elyenſis*.
 36 *Gregorius Garthe*, Proc. pro Cap. *Ely*.
 37 *Joannes Bell* (g).
 38 *Tho. Itbell*, pro Clero Dioceſ. *Elienſis* Procurator.
 39 *Tho. Sampſon*, Dec. Eccl. Chriſti *Oxon*.
 40 *Johan. Salisbury*, Decan. *Norwic*.
 41 *Tho. Roberts*, Proc. Cleri *Norw*.
 42 *Johan. Walkerus*, Procurator Cleri *Suffolc*.
 43 *Johan. Lawrance*, Archidiaconus *Wylts*.
 44 *Johan. Elmerus*, Archidiaconus *Lincoln*.
 45 *William Todd*, Archidiaconus *Bedford*.
 46 *Joh. Longlond*, Archidiaconus *Buckingham*.
 47 *Robert Beaumont*, Archidiaconus *Huntingdon*.
 48 *Tho. Godwyn*, Proc. Cleri *Lyncoln*.
 49 *Johan. Kenall*, Archidiaconus *Oxon*. & unus Procurator.
 Cleri *Oxon*.
 50 *Guido Heton*, Archidiaconus *Gloſceſtrenſis*.
 51 *Georgius Savage*, Procurator Cleri *Gloc*.
 52 *Antonius Hinton*, Procurator Cleri *Petriburgh*. &
 pro Archidiacono *Northampt*.

(g) I am apt to think, that *Bell* was one of the Proctors for the Clergy of *Ely* Dioceſe. That one *John Bell* was Proctor for the Clergy of *Ely* Dioceſe in the Years 1586 and 1588, appears from the Original Books of the Lower Houſe in the Archbiſhop's Registry,

53 *Will. Fluyd*, Procur. Cleri *Petriburg*.

The Names contain'd in the third Page of the inner Sheet, are these which follow.

54 *Joan. Pedder*, Decan. *Ecclesiæ Wigorniae*.

55 *Robertus Avys*, Proc. Cleri *Wygorn*.

56 *Tho. Wilsonus*, Proc. ejusdem.

57 *Laurentius Nowell*, Decan. *Ecclesiæ Cath. Lychfeld*.

58 *Tho. Leverus*, Archid. *Coventr*.

59 *Arthurus Saull*, Proc. Dec. & Capli. *Eccles. Cath. Gloc*.

60 *Robertus Weston*, Procurator Cleri *Coventr. & Litchf. Dioc*.

61 *Tho. Byckley*, Procurator Cleri *Coventr. & Litchf. Dioc*.

62 *Ricardus Walker*, Archid. (*b*) *Stafford. & Derb*.

63 *Robertus Croleus*, Arch. *Hereford*.

64 *Robertus Grinsell*, Archid. *Salop. & Procur. Capli. & Cleri Hereford*.

65 *Nichus Smyth*, Procurat. Cleri *Hereford*.

66 *Thomas Linett*, Precentor *Menevensis*. Idem *Linett*, pro Caplo & Clero.

67 *Jo. Pratt*, Archid. *Menev*.

68 *Jo. Butler*, Archid. *Cardigan*.

69 *Wa. Jones*, Archid. *Brecon*.

70 *Robertus Pownde*, unus pro Clero *Berks*.

71 *Guilihelmus Constantyne*, Proc. Cleri *Mineven*.

72 *Hugo Evans*, D. *Assaphensis*.

73 *Richardus Rogers*, Arch. *Asaph*.

74 *Joh. Pric*, Proc. Cleri *Assaven*.

75 *Edmundus Meurik*, Arch. *Bangor*.

(*b*) This *Walker* is styled Archdeacon of *Stafford* in the Acts of Feb. 26. but perhaps he had two Archdeaconries.

- 76 *Per me Hugonem Morgan*, Procur. Cleri Dioc.
Bangor.
77 *Nicolaus Robynson*, Archid. Merion.
78 *Andreas Peerſon*, Proc. Cleri Landav. Dioc. ſub-
ſcripſi.

The Names contain'd in the fourth Page of the inner Sheet, are theſe which follow.

- 79 *Guliel. Daye*, Præpoſ. Coll. Regii de Eton.
80 *Joannes Hyllus*, Procur. Cleri Oxon.
81 *Guilliellmus (i)*, Archid. Carmarthen.
82 *Thomas Powell*, Procur. Cleri Affaph.
83 *(k) Thomas Bolt*, Archid. Salop.
Thomas Bolt, Proc. Capli Eccleſiæ Chath. Lic.
84 *Robertus Hues*, Proc. Capli Affaph.
85 *Micha. Reniger*, Proc. Capli Winton.
86 *Andreas Perne*, Decan. Elienſis.
87 *(l) Franciſcus Mallet*, Decan. Lyncolne per
Procur.
88 *Rychardus Barber*, Archid. Leicyſtriæ.
89 *(m) Robertus Lougher*, Proc. Henr. Squire, Archid.
Barum.

(i) 'Tis hard to ſay, what this Gentleman's Name was. Mr. *Strype* reads it *Buſon*; another good Judge reads it *Lewſon*; a third queſtions, whether either is the true Name. For my own part I gueſs 'tis *Lewſon*; becauſe in a remarkable Division of the Lower Houſe of this Convocation on Feb. 13. preſerv'd amongſt Mr. *Petyt's* Papers in the Inner Temple Library (Preſs 4th. Numb. 47. p. 575. on the backſide) I find one *Luſon* then in the Houſe, who probably is the very Perſon whoſe Name we are now inquiring after.

(k) Both theſe Subſcriptions are in the very ſame Hand; ſo that *Tho. Bolt* ſubſcrib'd twice upon the Account of his double Right.

(l) The Subſcriptions of *Mallet* and *Barber* are in the ſame Hand; but *per Procur.* ſeems to be in a different Hand.

(m) This is written in the ſame Hand with Numb. 32.

- 90 *Grego. Dodds*, Decan. *Exon.* Proc. *Ecclesiæ Cath.*
ibid. & Procur. *Mri Smithe* Archid. *Landav.*
 91 (n) *Willm Todd*, Archedecon of *Bedford*.

The Names contain'd in the seventh Page of this Parcel of two Sheets, that is, in the third Page of the outer Sheet, are these which follow.

- 92 (o) *Johannes Ebden*.
 93 *Willmus Evance*.
 94 (p) *Andreas Peerson*.
 95 (q) *John Pric*.
 96 (r) *Thomas Powell*.
 97 (s) *Edmund Mervik*.
 98 (t) *Nicolas Robynson*.
 99 (u) *Per me Robert. Pownde*.
 100 (w) *Per Hugonem Morgan*.
 101 (x) *Ric. Barbar*, *Nomine Procuratorio Mri*
Francisci Mallet Decan. *Eccl. Cath. Lincoln.*
præmiss. subscribo ; & etiam nomine meo
præmiss. subscribo.
 102 (y) *Robert Evance*.

- (n) This is written in the same Hand with Numb. 45.
 (o) This is written in the same Hand with Numb. 15.
 (p) This is written in the same Hand with Numb. 78.
 (q) This is in the same Hand that wrote Numb. 74.
 (r) This is written in the same Hand with Numb. 82.
 (s) This seems to be written in the same Hand that wrote Numb. 75.
 (t) This is written in the same Hand with Numb. 77.
 (u) The same Hand with Numb. 70.
 (w) The same Hand with Numb. 76.
 (x) There is a difference between the Hand in which this is written, and that in which Numb. 87, 88. are written.
 (y) I am very apt to think, that Numb. 102. is in the same Hand with Numb. 93.

The foregoing Subscriptions fill better than half the Page ; and at the bottom of this Page are written these Words,

Ista subscriptio facta est ab omnibus sub hac protestatione quod nihil statuunt in prejudicium cujusquam senatus consulti, sed tantum supplicem Libellum petitiones suas continentem humiliter offerunt.

And note, that these Words are written by the same Hand, which wrote *Hi quorum nomina*, &c. at the top of the first Page of these Subscriptions.

The next Page, *viz.* that on the backside of the last Page of Subscriptions, being the fourth Page of the outer Sheet, is blank.

I will now make some Observations and Inquiries relating to the Subscriptions above recited.

1. Tho' the Date which is fix'd in the Front of these Subscriptions, *viz.* *Feb. 5.* is in the Nature of the Thing capable of being understood of that Day, when the Book which was subscrib'd by the Lower House, was sent down from the Upper House to the Lower, as well as of the Day when the Subscriptions of the Lower House began ; or tho' some Persons may be inclined to think, that the Book was sent to the Inferior Clergy on the 5th of *Feb.* and that their Subscriptions began on the very same Day : yet it must be observ'd, 1. That the Postscript to *Wolf's* Edition, and the Attestation of the Register in Archbishop *Laud's* Paper, with which Dr. *Heylyn's Abstract* agrees, do expressly apply the Date of the 5th of *February* to the Subscriptions of the Lower House. 2. That the Book was certainly sent down from the Upper House to the Lower before the 5th of *February*. For, *First*, the *Acts* of the Upper House, and the Preface to the Subscriptions themselves, do expressly say, that 'twas sent down by the *Reverendissimus*, as well as the

the other Bishops of the Province of Canterbury : whereas it appears from the *Acts*, that the Archbishop was not in Synod on Feb. 5. Secondly, the Register says in the *Acts* of Feb. 5. that the Book of Articles was sent down *alias*, as the Prolocutor *affirm'd*. Which Expressions, in the Convocational Phrase, imply, that 'twas sent down at *some other time*, which the Register could not affirm upon his own Knowledge, but knew it by the Prolocutor's saying so in the Upper House. 'Twas therefore probably sent down on Feb. 3. when the Archbishop was in Synod, and delivered to the Prolocutor without the Privy of the Register.

2. Tho' the Subscriptions bear Date Feb. 5. yet they were certainly made at different Times. For in the printed Register, with which Dr. Heylyn's *Abstract* agrees, we read, that on Feb. 5. the Prolocutor, &c. *coram eisdem Patribus sui copiam faciens, porrexit & exhibuit coram eisdem Patribus quosdam Articulos sive Libellum de Doctrina, &c. a Reverendissimo Domino Archiepiscopo Cantuariensi & aliis Reverendis Patribus ad cœtum Ecclesiasticum dictæ Domus inferioris alias (ut asseruit) transmissos, ac per dictum cœtum perspect. & propriis manibus nonnullorum ejusdem cœtus (ut apparuit) subscript. ac nomine & consensu (ut asseruit) totius cœtus Ecclesiastici dictæ Domus inferioris rogavit Patres, ut omnes qui hætenus Articulis dicti Libelli non subscripserunt, id suis propriis manibus publice in frequenti cœtu Ecclesiastico dictæ Domus Inferioris, aut (si id recusarint) coram eisdem Reverendis Patribus facere cogantur. Et tunc Reverendi Patres unanimi consensu decreverunt, ut omnia & singula nomina eorum qui supra dictis Articulis nomina sua propriis suis manibus non subscripserunt, a dicto Domino Prolocutore descripta ad eos perferantur in proxima Sessione. Synod. Anglic. p. 206. And on Feb. 10. præsentavit & exhibuit Libellum Articulorum de doctrina, &c. de quibus in*

ultima Sessione fit mentio ; asserens, quod quidam de cœtu dictæ domus citra ultimam Sessionem dictis Articulis manus suas subscripserunt, ac quidam alii nondum subscripserunt. Unde dicti Patres voluerunt & mandarunt, quod nomina eorum, qui hætenus non subscripserunt, præsententur coram eis in proxima Sessione. Synod. Anglic. p. 207. Wherefore 'tis manifest, that the Actuary dated them on the Day when they were begun to be made ; nor was it thought needful to set new Dates, when new Names were added in following Sessions. The same Practice obtained in the Upper House, as has been already shewn.

3. It may be ask'd, whether the Inferior Clergy subscrib'd that MS. Copy of Articles, which immediatly precedes them in the Volume *Synodalia*, and which was undoubtedly subscrib'd by the Bishops. It has been generally thought they did. For the Subscriptions of the inferior Clergy have been esteem'd a part of that MS. Nor do I believe, that the contrary was ever suspected, till the present Bishop of *Rocheſter* examin'd those Papers. At least, I am sure, his Lordship gave me, who had so often seen them before, the first Intimation of their being different Parcels ; which I afterwards found most evidently true. For the Resolution of this Question therefore, let it be noted,

First, That there is no Proof, that they did subscribe it. Had the Subscriptions of the inferior Clergy been made upon part of the same Parcel of Paper, or upon Paper which seems originally to have belong'd to that Parcel on which the Subscriptions of the Bishops were made ; I would instantly own, that they subscrib'd that Copy. But the contrary is notorious. For, tho' the Papers containing the Subscriptions of the inferior Clergy are plac'd in the *Synodalia* next to
this

this MS. (as in all Reason they ought to be, even tho' the Subscriptions were made to a different Copy ; because they were so near in Time, and so near of Kin to each other, that no other Paper whatsoever could properly be plac'd between them) yet they are totally distinct from it. Nor is there any one Expression, which intimates their bearing any Relation to it. 'Tis indeed said, that the Clergy subscrib'd the Book or Copy sent them from the Upper House : But 'tis not said, that that MS. was the Copy ; and it might have been a very different Copy, for ought that any of those Papers shew to the contrary. Nay, I challenge the most prejudic'd Person to speak his Conscience, and tell me, whether if the Inferior Clergy did certainly subscribe a different Copy, they might not with the strictest Propriety have subscrib'd in that very Form which is now extant ; and whether their Subscriptions might not, and ought not, to be placed the very next to that MS. which contains the Articles of Religion with the Bishops Subscriptions to them. But,

Secondly, if there be no Proof, that the Inferior Clergy did subscribe that very MS. we have pretty good Reason to believe the contrary, *viz.* that they subscrib'd a different Copy. For, 1. Tho' the MS. Copy under Debate was well understood by the Bishops, who knew what Alterations were resolv'd on by themselves, and subscrib'd accordingly ; yet can we conceive, that their Lordships would send to the Inferior Clergy such a corrected Copy, as they could not possibly understand, without some particular Memorandums or Instructions, of which there is not the least Footstep or Intimation ? Surely Paper was not so scarce, nor Time so short, nor the Affair

fair of so small Concern, but that a fair and intelligible Transcript might be prepared, and sent to the Inferior Clergy. 2. The Title of the MS. mentions the Bishops only: whereas, had the Copy been intended for the inferior as well as the superior Clergy, the Title would have been penn'd in a futable Manner; or at least a futable Alteration would have been made, when the Inferior Clergy had subscrib'd. 3. Had the Inferior Clergy subscrib'd that Copy, or indeed had their Subscriptions been annex'd to any particular Copy, they would not have begun their Subscription by saying, that they had subscrib'd the Book sent them down from the Bishops; but would have intimated, that they had subscrib'd *huic libello*, or something to that Purpose. 4. Had their Subscriptions been made to that Book; then, First, the Papers containing them would most certainly have been some way fasten'd to that Book. Whereas no Man can conceive, that two Sheets of Paper, folded the one within the other, were ever fastened by a Thread going thro' the midst of each Parcel (for there is not the least sign, that they were ever otherwise sewed) to six others folded after the same Way. Surely the Proportions of the Parcels would have been better adjusted, and the Officers Clerks knew better how to sew up Books, than after so odd and inconvenient a Manner. Secondly, upon Supposition, that by such an unaccountable sewing, the two Parcels of Paper (the one of six, and the other of two Sheets) were made one; yet surely the inferior Clergy would have begun their Subscriptions, tho' perhaps not in the half Page left vacant by their Lordships, yet at least in the next Page. Whereas it has been shewn, that there are no less than three *Folio* Pages and a half left blank, between the Subscriptions

scriptions of the Bishops, and those of the Inferior Clergy.

If it should be said, that the Subscriptions of the Inferior Clergy are made upon the same sort of Paper, which no less than four of the six Sheets of that MS. of the Articles are written upon ; and consequently seem to belong to it, and be a part of it ; I answer, that it might be either part of a public Stock, which was laid in for the Use of the Convocation ; or else the Officers of both Houses were furnish'd by the same Stationer, or different Stationers from the same Mill. For every body knows, that unless a Man's Consumption be greater than probably any Person's ever was, he must use part of the same Paper, which very many others are supply'd with.

'Tis probable therefore, that a fair Copy of the Articles, as they were corrected and subscrib'd by the Bishops, was transmitted to the Inferior Clergy ; and that they made their Subscriptions to them on Paper, which was not fasten'd to that Copy which was sent them, but totally distinct, even that which is still extant in *Bennet College Library*. What afterwards became of the Copy now supposed to have been sent to the Inferior Clergy, and subscrib'd by them, does not appear.

4. The inferior Clergy, whose Subscriptions are extant in *Bennet College Library*, were all of them of the Province of *Canterbury* ; nor doth it appear, that those of the Province of *York* subscrib'd the Articles at all. Nay, I can't persuade my self, but that if they had ever subscrib'd them, some Notice would have been taken of it. Whereas, 1. the Titles of the several Editions of the Articles, both *Latin* and *English*, place the Words *utriusq; provinciæ* or *of both the Provinces*, immediatly after the Archbishops
and

and Bishops, and not after *the Whole Clergy*, as they would certainly have done, had the Inferior Clergy of both the Provinces, as well as the Archbishops and Bishops of both the Provinces, subscrib'd the Articles. 2. The Confirmation of the Articles in Archbishop *Laud's* Paper, the Abridgment of it in Dr. *Heylyn's Abstract*, and the Postscript to *Wolf's* Edition, mention only the Subscription of the Fifth of *February*; which tho' it may justly contain all those Subscriptions, that were afterwards made on the same Paper by the inferior Clergy of the Province of *Canterbury*; yet can't, I think, in Reason be extended to the Subscriptions of the inferior Clergy of the other Province, which must needs have been distinct (as appears from the Subscriptions of the Province of *Canterbury* still extant) and consequently of a different Date. 3. The present Bishop of *Lincoln* (y) gives us from their MS. Acts this Account of the Proceedings of the Convocation of the Province of *York*, viz. *That it met according to its first Summons, January the 12th. That the Queen's Writ was read, and the Archbishop's Commission to certain Persons appointed to preside in his Stead. That on January the 13th, the Synod was prorogued to the 5th of February, and no manner of Business enter'd upon. That on the 5th of February they sat twice, and had some Debates concerning certain Articles, and about the Proctors Wages, concerning which they agreed to consult their Archbishop; which being done, the Assembly was continued to the 12th of March, above a Month after. That on the 12th and 13th of March they met, and agreed to a Subsidy for the Queen, and settled the Wages of the Proctors for Chester and Carlisle; which having done, they were again prorogued*

(y) State of the Church, p. 501, 502.

to the last of March, above a Fortnight more. That on the last of March they did nothing, but were continued farther till the 28th of April; when they met again (almost three Weeks after the Parliament was risen) read the Queen's Writ of Prorogation, and were continued to the 3d of October following. From hence it appears, that the Lower House of the Province of *York* neither removed to *London*, nor sent any Deputation thither (as the Lower House of that Province did in the Year 1662, which perhaps is the only Instance of that sort that ever was) tho' the Title of the Articles shews, that the Synod they were subscrib'd in by the inferior Clergy, was held in that City.

I am not ignorant, that that Passage of the Record of the Convocation in 1604, which is preserved to us in Archbishop *Laud's* Paper (see above, p. 169.) speaks of the Articles being agreed on by the Archbishop, Bishops, and Clergy, of both *Provinces*; which may be thought a Proof, that the inferior Clergy of the Province of *York* subscrib'd the Articles, as well as those of the Province of *Canterbury*. But I am verily persuaded, that this was a Mistake of the Register concerning what he did not rightly understand; and I dare say, whoever considers the Nature and Circumstances of such Entries, will readily believe, that a Mistake touching what was transacted so long beforehand, might easily be made by the Register, and as easily be overlook'd by others, considering that the difference was only in a Punctilio of Expression, which tho' very small in it self, may sometimes lead into great Errors.

5. But tho' I can't think, that the Lower House of the Province of *York* subscribed the Articles; yet I am much inclined to believe, that the Articles lay before them for their Consideration. It appears from the Bishop of *Lincoln's* Account, that they

they had some Debates concerning certain Articles; and I am of Opinion, that those were the Articles of Religion agreed on by the Upper House at London. For in the Records of that Province (from which his Lordship's brief Account is drawn) are these Passages (amongst others) touching what passed on Feb. 5. 1562.

Convocatio sive Synodus provincialis Reverendissimi in Christo Patris & Domini Domini Thomæ permissione Divina Ebor. Archiepiscopi Angliæ Primatis & Metropolitanæ, alias inchoata, continuata est in hos diem, horas, & locum; Quibus die, horis, & loco facta præconizatione legitima comparuerunt, prout in schedula desuper confecta annotantur, nominati; & deinde habito tractatu per dictos Præsidentes sive Commissarios & cæteros comparentes & interesse debentes super quibusdam arduis negotiis, statum, bonum publicum, & conducentem ordinem Ecclesiæ, & Dei gloriam concernentibus, dictus Magister Johannes Rokeby, de consensu dictorum Collegarum suorum & cæterorum comparentium, continuavit hanc Convocationem sive Synodum provincialem usq; ad & inter horas secundam & quartam post meridiem istius diei hoc loco.

Quibus die, horis, & loco coram eisdem Commissariis facta præconizatione comparuerunt, prout in schedula prædicta annotantur, & habito consimili tractatu concluserunt dictum Reverendissimum in Christo Patrem ac Dominum Dominum Thomam permissione Divina Ebor. Archiepiscopum consulendum fore super quibusdam articulis in quadam schedula apud Registrum remanente conscriptis. Et quoad feoda, &c. It seems, they debated about Matters of very great Importance; and yet they debated of nothing but those Articles, and the Wages of some Proctors for the Clergy of diverse Parts of that Province. I presume therefore, that the Articles were those of Religion, which the Upper House of the Southern Province signed on Jan. 29. a Copy of which might well be transmitted to York, and be consider'd by the
Con-

Convocation there on *Feb. 5.* which Convocation did not sign them, but resolved to consult their Archbishop, then at *London*, about that Affair. And 'tis probable it was determin'd by Him, and they were accordingly acquainted, that since the Bishops of that Province subscrib'd them at *London*, there was no Necessity of their being subscrib'd by the Lower House at *York*. However, I conceive, that they approv'd them. For otherwise I can't imagin, but we should have heard farther of it.

6. With respect to the Subscribers of the Southern Province, we are to take notice,

1. That the Prolocutor never subscrib'd these Articles, tho' room was left for him to do it, as was before noted. And this is the more remarkable, because he was so very zealous in engaging the House to subscribe, as appears from those Passages in the *Acts*, which have been already cited, p. 199.

2. That diverse of them subscrib'd for themselves in a double Capacity. See Numb. 5, 6, 10, 32, 49, 62, 90.

3. That others of them subscrib'd for themselves even in a treble Capacity, viz. Numb. 11, 64, to which perhaps may be added Numb. 66.

4. That 'tis uncertain in what Capacity some of them subscrib'd. See Numb. 3, 17, 21, 37, 79, 93, 102.

5. That the Archdeacon of *Northampton*, and also *Mallet*, *Squire* and *Smithe*, subscrib'd only by their Proxies. See Numb. 52, 87, 89, 90, and 101. I confess, the Form prefix'd to the Subscription supposes, that each Person was to subscribe with his own Hand. And therefore I presume, it was the first Intention of the House, that every Member should do so. But afterwards Proxies were admitted to subscribe

subscribe for absent Members ; of which the Numbers already named are clear Proofs.

6. That some subscrib'd twice for themselves, *viz.* *Barbar, Ebden, Meyrik, Morgan, Peerfon, Powell, Pownde, Pric, Robynson, and Todd* ; and that *Barbar* (his Proxy) subscrib'd twice for *Mallet*. The Reason seems to have been this. Several of the Clergy were apprehensive of Danger, in case their Subscription should be deemed a Breach of the 25th of K. H. 8. c. 19. And therefore, to prevent Danger, that Protestation was made in the bottom of the last Page, which I have already taken Notice of. And by subscribing in that Page, they thought they discharg'd their Consciences in their Synodical Capacity, and escaped the Lash of the Law for so doing. Others therefore, who had subscrib'd already, and were afterwards wrought into a fear of incurring the Penalty of the Statute, secured themselves and their Friends, and explain'd their Meaning, by subscribing again, for themselves or others, in that Page which the Protestation is written in.

Perhaps it may not be improper to add, that at the distance of about four or five Lines from the Names subscrib'd in the last Page of Subscriptions, there is a great *I* written. I presume therefore, that the Actuary was beginning to write the abovemention'd Protestation *Ista subscriptio, &c.* in this Place, but that upon second Thoughts, or perhaps by particular Direction, he wrote that Protestation at the bottom, thereby to leave room for more Persons to subscribe in that cautious manner.

But as for *Todd*, his Case is peculiar. Tho' he subscrib'd in the second Page, yet he did it again at the end of the fourth. 'Tis difficult to account for this double Subscription : but I suspect, that he intended

intended to guard against the Penalty with those in the fifth Page, and that by Mistake he wrote his Name in the wrong Paper.

A Man may also suspect, that those who subscrib'd a second time in the last Page, were somewhat backward, and hardly willing to subscribe at all. Because, tho' *Ebden's* Name, I confess, stands in the first Page (who afterwards took the same cautious Course) yet all the rest that repeated their Subscriptions in the said last Page, subscrib'd either in the fourth Page, or in the latter End of the third, as the Reader can't but perceive.

These Particulars being premis'd, I will cast the Subscribers (except Numb. 81. whose Surname is dubious; and the Archdeacon of *Northampton*, whose Name is not mention'd by his Proxy, who subscribed for him, Numb. 52.) into an Alphabetical Order, that every single Person may be immediately found by such as shall have occasion to seek for him.

<i>Elmerus</i>	44	<i>Chandler</i>	18
<i>Avys</i>	55	<i>Chesten</i>	31
<i>Barbar</i>	88, 101	<i>Coccrell</i>	16
<i>Beaumont</i>	47	<i>Colus</i>	7
<i>Bell</i>	37	<i>Constantyne</i>	71
<i>Beseley</i>	2	<i>Cottrel</i>	25
<i>Bolt</i>	83	<i>Croleus</i>	63
<i>Bond</i>	27	<i>Daye</i>	79
<i>Boverus</i>	29	<i>Dodds</i>	90
<i>Bradbridge</i>	21	<i>Ebden</i>	15, 92
<i>Bridgwater</i>	3	<i>Evance (Rob.)</i>	102
<i>Butler</i>	68	<i>Evance (Will.)</i>	93
<i>Byckley</i>	61	<i>Evans</i>	72
<i>Calfbil</i>	10	<i>Ffluyd</i>	53
<i>Calverley</i>	4	<i>Garthe</i>	36
		<i>P</i>	<i>God.</i>

Godwyn	48	Pratt	67
Goodman	13	Pric	74, 95
Grinsell	64	Proctor	19
Guyn	26	Pullan	8
Heton	50	Reniger	85
Hinton	52	Reve	12
Hues	84	Roberts	41
Hyllus	80	Robynson	77, 98
Jones	69	Rogers	73
Itbell	38	Salisbury	40
Kempe	9	Sampson	39
Kenal	49	Savage	51
Lancaster	17	Saull	59
Lancastre	28	Smithe	90
Latimerus	11	Smyth	65
Lawrance	43	Sorebeus	30
Lever	58	Spenser	22
Linett	67	Squire	89
Longlond	46	Todd	45, 91
Lougher	32	Tremayne	33
Mallet	87, 101	Turnbull	20
Meyrik	75, 97	Walkerus (Jo.)	42
Morgan	76, 100	Walkerus (Ric.)	62
Mullyns	6	Watson	14
Nevinson	1	Wattes	5
Nowell	57	Weston (Edm.)	23
Pedder	54	Weston (Rob.)	60
Peerfon	78, 94	White	34
Perne	86	Wiburnus	24
Powell	82, 96	Wilson	56
Pownde	70, 99	Wysdom	35

I will conclude this Chapter with the following Remark. I have already said, that the Subscriptions of the Lower House are contain'd in a Parcel of two Sheets of Paper, folded one within the other,

Folio

Folio wise. Now the inner of these two Sheets manifestly appears to have been folded a cross in four Columns breadthwise. Wherefore I guess, that the Subscriptions in each Sheet were originally utterly distinct; but that afterwards the blank Leaf of that which is now the outer Sheet, was turn'd backwards, and so both of them were sewed into one Parcel.

C H A P. VII.

That the Articles passed by the Convocation, were Recorded in the Registry of the Archbishop of Canterbury.

WHEN the Articles were passed by the Clergy in Convocation, they were recorded in the Registry of the Archbishop of Canterbury, being enter'd in the Acts of that Convocation. Of this we have diverse unexceptionable Proofs.

First, Archbishop Laud's Paper, which has been already produced, is demonstrative Evidence.

Secondly, in Dr. Heylyn's Abstract from the Records of Convocation, now extant under his own Hand, we read thus, in what he has written touching the famous 29th of January.

Articuli, de quibus in Synodo Londinensi anno Domini juxta Ecclesiæ Anglicanæ computationem, 1562. ad tollendam opinionum dissensionem, & firmandum in vera Religione consensum, inter Archiepiscopos Episcoposq; utriusq; provinciæ, necnon etiam universum Clerum convenit.

I.

Unus est vivus & verus Deus, &c. ut in Syntagm. Conf.

XX. De Ecclesiæ Autoritate.

Habet Ecclesia ritus statuendi jus, & in fidei controversiis auctoritatem; quamvis Ecclesiæ non licet quicquid instituire, quod verbo dei adversetur, &c.

Hos articulos fidei Christianæ Archiepiscopi & Episcopi utriusq; provincie Regni Angliæ in sacra Synodo Provinciali legitime congregati, unanimi assensu recipiunt & profitentur, & ut veros & orthodoxos manuum suarum subscriptionibus approbant, Jan. 29. Anno 1562. Clerusq; universus eosdem etiam unanimiter & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud Eundem Reverendissimum quinto die Febr. proxime sequent.

From hence it appears by the Evidence of an Eye Witness, that the said Articles were entred in the Acts of that Convocation in the Archbishop's Registry, from the Records of which that *Abstract* was made.

Thirdly, Those very Records were solemnly appeal'd to again by Dr. Heylyn, even during the Usurpation. The Occasion this.

Dr. Fuller had (a) said, *This Clause in question lieth at a dubious Posture, at in and out, sometimes inserted, sometimes omitted, both in our written and printed Copies.*

<p><i>Inserted in</i> The Original of the Articles 1562²/₃, as appeareth under the Hand of a public Notary, whose Inspection and Attestation is only dicisive in this Case.</p>	<p><i>Omitted in</i> The English and Latin Articles set forth 1571.</p>
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(a) Church History, Book 9 p. 73, 74.

And a little after he had added, *In a word, concerning this Clause, whether the Bishops were faulty in their Addition, or their Opposites in their Subtraction, I leave to more cunning State-Arithmeticians to decide.*

To this Dr. Heylyn (b) replies, that *The Clause here spoken of by our Author, is the first Sentence in the Twentieth Article entituled De Ecclesiæ autoritate, where it is said, That the Church has Power to decree Rites and Ceremonies, and Authority in Controversies of the Faith. Which being charged upon the Bishops as a late Addition, the better to support their Power and maintain their Tyranny; the late Archbishop of Canterbury in his Speech in the Star-Chamber, June 15. 1637. made it appear, that the said Clause was in a printed Book of Articles published in the Year 1563. being but very few Months after they had passed in Convocation, which was on the 29th of Jan. 1562. in the English Account. And more than so, he shewed unto the Lords a Copy of the Twentieth Article exemplified out of the Records, and attested by the Hand of a publick Notary, in which that very Clause was found, which had been charged upon the Bishops for an Innovation. And thus much I can say of my own Knowledge, that having occasion to consult the Records of Convocation, I found this controverted Clause verbatim in these following Words, Habet Ecclesia ritus (c) statuendi jus, & in fidei Controversiis autoritatem. Which makes me wonder at our Author, that having access to those Records, and making frequent use of them in this present History, he should declare himself unable to decide the Doubt,*

(b) Animadversions on Dr. Fuller's Church History, p. 144. Lond. 1659.

(c) In Dr. Heylyn's Book 'tis printed *statuendo* by a manifest Mistake of the Press, which the Doctor was not able to correct, being at that Time almost Blind. See his Answer to Mr. Sanderſon's Post-hast-Reply, p. 207.

whether the Addition of this Clause was made by the Bishops, or the Substraction of it by the opposite Party. But none so blind as he that will not see, saies the good old Proverb.

And what was the Consequence? How did Dr. Fuller behave himself? What did he say in his own Defense? Truly, he publish'd an *Appeal for injured Innocence*; wherein, as he slips over many things, so he endeavors to soften some, and to vindicate others. But does he guard against this brisk Charge about the Controverted Clause? Does he deny, that the Record read, as Dr. Heylyn pretended? Does he excuse himself for not declaring what the Record contain'd, tho' he had such free Access to the Office? Or does he pretend that the Articles were not recorded there? Nothing like it. Observe how he mumbles Thistles. I will (d) set down his Quotation from Dr. Heylyn, and his Answer to it.

‘ Dr. Heylyn.

‘ Our Author proceeds, Fol. 74. In a word concerning this Clause whether the Bishops were faulty in their Addition, or their Opposites in their Substraction, I leave to more cunning Arithmeticians to decide. The Clause here spoken of by our Author, is the first Sentence in the Twentieth Article, entitul'd de Ecclesiæ Authoritate, where it is said, that the Church has Power to decree Rites and Ceremonies, and Authority in Controversies of Faith, &c.

‘ Fuller.

‘ To this, and to what ensueth in two Leaves following, I return no answer, not because I am pinch'd therein with any Matter of Moment, but for these Reasons following.

‘ First, I understand, that the Animadvertor’s Station-
‘ er taketh Exception, that I have printed all his Book,
‘ which may tend to his Detriment. Now I protest, when
‘ I first took up this Resolution to present the Animadver-
‘ tor’s whole Cloth, List, Fagg and all, I aim’d not at
‘ his Damage, but my own Defence: nor can I see, how I
‘ could do otherwise, seeing the Plaister must be as broad as
‘ the Sore, the Tent as deep as the Wound; yea, I have
‘ been inform’d by Prime Stationers, the like has formerly
‘ been done without Exception taken on either side in the
‘ Replys and Rejoynders betwixt Dr. Whitgift and Mr.
‘ Cartwright, and many others. However, being wil-
‘ ling to avoid all appearance of Injury, I have left out
‘ some Observations, which I conceiv’d might well be spar’d,
‘ as containing no pungent Matter against me. Secondly,
‘ I am confident, that there needs no other Answer to these
‘ Notes, than the distinct and serious Perusal of my
‘ Church History, with the due Alteration of Favor
‘ indulg’d to all Writings. Lastly, what of Moment in
‘ these Notes is omitted by me, relateth to those two Church
‘ Questions in Law, which I have formerly desir’d may be
‘ fairly ventilated betwixt the Animadvertor and me:
‘ and if he be sensible, that any thing herein tendeth to his
‘ Advantage, He may, and no doubt will, reassume and
‘ enforce the same.

Let the Reader now judge, whether Dr. Fuller did not yield this part of the Controversy; and whether he would have acted thus, had he not known, that the Articles were recorded, and that the Record did certainly contain what Dr. Heylyn quoted from it. He would infallibly have expos’d Dr. Heylyn for most shameless Falsehood, had he not found the Record with the Controverted Clause in it: and I dare say, I need not observe, that Dr. Fuller would not forbear searching upon so provoking an Occasion.

Afterwards Dr. Heylyn replied to this very *Appeal*; but pass'd over this part of the Controversy in Silence. And well he might; since Dr. Fuller himself had so manifestly given it up.

Fourthly, Mr. Smith in his MS. Catalogue of that part of his Library which related to Ecclesiastical Affairs, as it stood in the Year 1657 (which is now in the Possession of, and was communicated to me by, William Lord Bishop of St. Asaph) speaking of *Wolf's* Edition of the Articles, has these Words, *This is the first and most authentic Edition of these Articles of 1562, which are the principal Articles of our Religion: and these Articles agree verbatim with the Articles entred in the Register's Office.* 'Tis observable, that this Passage was penned long before the Fire of London, when that Office was intire; and the Expressions manifestly import, that this Author knew, that the Articles were recorded (which could not but be in the Registry of the See of Canterbury) and that *Wolf's* Edition had been collated, and agreed therewith. Here 'tis to be noted, that this and many other Observations, scattered by the Author in this MS. Catalogue, are not to be expected in the printed Catalogue of that Admirable Library, which was sold by Auction above thirty Years since.

What has been said, does most evidently prove, that the Articles of 1562, were recorded in the Registry of the See of Canterbury, tho' the said Record is now lost, it having perish'd, as was before noted, when London was burnt, and great Quantities of Papers were at the same Time consum'd.

C H A P. VIII.

*That the Bennet College Latin MS. of 1562. is
no Record.*

I Confess, it has been pretended, that the *Bennet College Latin MS.* is the Record of the Articles passed in 1562. Whereas, besides that positive and irrefragable Evidence, which I have already given, that the Record of the Articles was lodg'd in the Registry of the See of *Canterbury*; this single Consideration confutes so ridiculous an Assertion, *viz.* that Archbishop *Parker* had no more Right or Power to dispose of the Records of Convocation by Will; than the Lord Chancellor has to dispose of the Records of Parliament after the same manner.

But what I chuse rather to insist upon, and which indeed must needs be esteem'd abundant Demonstration by any considering Person, is the Nature and Condition of the MS. it self. Insomuch that I am perswaded, none who has seen and examin'd it, can possibly think it a Record. For I appeal to any Man of common Sense, whether a MS. so frequently and so odly corrected, sometimes with red Lead, at other times with black Ink; in which so many Portions, great and small, are struck out, and so many Particulars are inserted; nay, in which *English* and *Latin* are mixed together; and all this without any the least *Memorandum* or other Indication, by which Posterity might understand, what those Articles really were, which had been agreed to; whether such a MS. as this, I say (tho' it might well serve for a preparatory Draught, and be subscrib'd as such, by those who understood the Meaning of every Mark, and were agreed in their
Opinions

Opinions and Designs relating to it) could ever be intended for a Record, in a Matter of so high Concern, as that of establishing the Articles of our Church.

Nay, I think my self indispensably bound in Christian Charity to believe, that had those Persons, who delight and labor to abuse the pretended Authority of this MS. to the vilest Purposes, been in any tolerable Measure acquainted with the Nature and Condition of it; they would have been asham'd to own and justify that Notion of it, which they have taken the utmost Pains to establish.

C H A P. IX.

That the Record of the Articles in the Registry of the See of Canterbury was not subscrib'd, nor had the broad Seal affix'd to it.

BUT it may be ask'd, whether the Record in the Archbishop's Registry, was subscrib'd by the Members of that Convocation which pass'd the Articles. I answer, that tho' we have no direct Evidence on either side, yet to me it seems most probable, or rather almost certain, that 'twas not subscrib'd by them. For, 1. There was no need of any such Subscription. 'Tis notorious, that the Articles were subscrib'd, when they were pass'd, and the Register's Attestation evinces the Certainty of that Subscription: but what need was there of repeating it in the Record? 2. It seems to me impossible, that they should have been subscrib'd, as they stood entred into the public Acts, from the Account we have of the Pages. For the

Paper produc'd by Archbishop *Laud* shews, that the Record of them was entred in the Body of the Acts of that Convocation. Now the Register's Attestation, which was subjoin'd to the Articles in that Book, and which mentions the Subscription of them (and which consequently must have been subsequent to the Subscription made in that very Book, if any such had been made) was written in p. 31. and the Twentieth Article was written in p. 27. of the same Volume. And I appeal to any Person, whether it be conceivable, that all the following Articles, and the intire Subscriptions of both Houses, could be crammed into that Volume between p. 27. and p. 31. inclusively; since the Account of a few Sessions (which, the Reader will find, do fill a very few Pages of the *Synodus Anglicana*) do, with the preceding Articles, take up from p. 19. to p. 27. inclusively, of the same Volume.

It may be also ask'd, whether the broad Seal was affix'd to that Record. Now here again we have no direct Proof. But it seems to me incredible, that the broad Seal should be affixed to the Leaf of a Book, as in this Case it must have been.

C H A P. X.

Of the Queen's Approbation of the Articles.

HOWEVER, 'tis certain, that the Queen read and examin'd the Articles, and that she gave her Royal Assent to them. This the *Postscript* to *Wolf's* Edition assures us of: And probably that very Copy, which I suppose to have been fairly transcrib'd, and sent to the Lower House, was, after it
had

had been publicly read therein, and approv'd by them (for that their Subscriptions were not annex'd or fasten'd to it, I presume, will now be granted) presented to her Majesty, and submitted to her Royal Censure.

Whether her Assent was in this Case legally necessary, I shall not inquire, much less determine. 'Tis certain, the Lower House were very fearful of Danger (as they had just Reason) and therefore that cautious Protestation, *Ista subscriptio facta est*, &c. was made; and the Queen for their Security (or rather perhaps, that she might extend her Prerogative by a strong Precedent, as far as she could possibly; an Art which Queen *Elizabeth* never abhorred) gave her Royal Assent and Approbation, which was accordingly taken notice of in the *Postscript* to *Wolf's* Edition; tho' the Register's Attestation of the Articles, transcrib'd from the Record in Archbishop *Laud's* Paper, mentions it not; nor was it probably ever inserted in any other part of the Registers of that Convocation.

In what manner the Queen gave her Assent, or testified her Approbation, does not appear. My Lord *Coke* (a) saies, that the Articles were ratified by Queen *Elizabeth* under the great Seal of *England*. If so; they were doubtless engross'd, and that Instrument of them was deposited in some of the Royal Offices. And what if it should in God's good Time appear? Let us consider, that affixing the broad Seal to Acts of Convocation was then a new thing, and that the Instances of it even to this time have been very rare; so that probably no new Office was ever erected for Records of that Nature. And

(a) Instit. 4. c. 74. P. 323.

therefore it might be lodg'd in a Place intended for other Purposes, and by that Means it may still lie undiscover'd. I must own, 'twill not surprize me, tho' 'twill much rejoice me, if ever such an Instrument should be discover'd.

C H A P. XI.

That the Articles were passed, recorded, and ratified in 1562, in Latin only.

I Must now observe, that the Articles were in this Year (for I do not at present concern myself with what was afterwards done) passed, recorded and ratified in *Latin* only. That they were passed, recorded and ratified in *Latin*, I believe nobody questions. Or if it be question'd, yet it has been fully prov'd. For all those Evidences, which prove that they were passed, recorded and ratified at all; do at the same time specify the Language they were passed, recorded and ratified in. But there is not the least Evidence, that they were also passed, recorded and ratified in *English*. Nay, had they been passed, recorded and ratified in *English*, doubtless Archbishop *Laud* or Dr. *Heylyn* (or their Adversaries for them) would have deliver'd some Hint of it, by appealing to the *English* as well as to the *Latin* Records, and observing the Agreement or Difference between them. But this can't be pleaded. And therefore we have almost a direct Evidence, that they were passed, recorded and ratified in *Latin* only.

C H A P. XII.

Of the Differences between the Bennet College MS. and Wolf's Edition; and of the Corrections and Observations in Bod. 2.

WHEN all things relating to the Articles were finish'd, *Wolf*, the Queen's *Latin* Printer, publish'd them in their Original Language, and his Edition is exhibited in the foregoing Collation. But then,

I. 'Tis notorious, that *Wolf*'s Edition differs from the *Bennet College Latin* MS. in diverse Particulars; besides Pointings, and different Ways of spelling the same Words, which I do not at present take Notice of.

As for those Corrections of the said MS. whether made with the red Lead Pencil, or with black Ink, which are follow'd and express'd by *Wolf* in his printed Copy; tho' they are Variations from the MS. as 'twas prepared for Subscription by the Transcriber, yet they are not such Variations, as I now speak of. But I say, that there are several other Particulars, wherein the MS. differs from the Edition of *Wolf*. For,

1. The Copy, as it was prepared for Subscription by the Transcriber, differs from *Wolf*'s Edition in the following Instances, which remain to this Day uncorrected in it, and which I must of Necessity, for a Reason that will soon appear, distinguish by Numbers.

I. Art.

	<i>MS.</i>	<i>Wolf.</i>
1. Art. 6. N ^o . 23.	Ruth.	Ruth.
	2. Samuelis.	2. Regum.
	2. Regum.	Paralipom. 2.
	2. Paralipom.	2. Samuelis.
2. Art. 6. N ^o . 26, 28.	4. Prophetæ maiores.	Prophetæ ma- jores.
	12. Prophetæ minores.	Prophetæ mi- nores.
3. Art. 6. N ^o . 38.	Judith. Tobias.	Tobias. Ju- dith.
	2. Libri Ma- chabæorum.	Libri Macha- bæorum 2.
4. Art. 7. N ^o . 4.	quam in no- vo.	quam novo.
5. Art. 10. N ^o . 14.	grata sunt.	grata sint.
6. Art. 11. N ^o . 4.	reputemur.	reputamur.
7. Art. 16. N ^o . 2.	De peccato.	De lapsis.
8. Art. 18. N ^o . 2.	sunt & illi.	sunt illi.
9. Art. 20. N ^o . 4.	Omitted.	Habet eccle- sia ritus sta- tuendi jus, & in fidei controverfi- is authorita- tem; quam- vis.

	MS.	Wolf.
10. Art. 20. N°. 6.	neque.	nec.
11. Art. 25. N°. 23.	profluxerint.	profluxerunt.
12. Art. 25. N°. 36.	habeant.	habeat.
13. Art. 26. N°. 3.	sunt.	sint.
14. Art. 28. N°. 24.	Corpus ta- men Christi.	Corpus Chri- sti.
15. Art. 29.	is expressed.	is totally omit- ted.
16. Art. 35. N°. 10.	judicavimus.	judicamus.
17.	The Titles of the Homilies are in English.	The Titles of the Homilies are in Latin.
18. Art. 36. N°. 21.	rite, atq; or- dine.	rite, ordine.
19. Art. 37. N°. 4.	summam ha- bet.	jure summam habet.
20. Art. 37. N°. 6.	sint.	sunt.

2. There are also the following Instances of various Kinds.

Art. 9. Numb. 24. Whereas the MS. as twas prepared by the Transcriber for Subscription, as also the Edition of *Wolf*, read *alii studium interpretantur*,
the

Word *carnis* is written in the Margin with a red Lead Pencil, and a Mark of Infertion is made with the same Pencil between *studium* and *interpretantur*.

Art. 21. Numb. 9. Both the MS. and *Wolf* read & *verbis Dei reguntur*, but in the MS. a Line is drawn under *verbis*, and *verbo* is written in the Margin.

Art. 25. Numb. 35. Both the MS. and *Wolf* read *non habentes, quomodo nec pœnitentia, ut quæ, &c.* But in the MS. there is a Line drawn with a red Lead Pencil under *quomodo nec pœnitentia*.

II. I have already observ'd, that there is in the Bodleyan Library a Copy of *Wolf's* Edition, which was corrected by a MS. and is denoted in the Collation by *Bod. 2.* Now tho' the Collation exhibits the Variations and Marginal Observations in this Copy, yet I think it proper to present them once more to the Reader's View, in a Table by themselves. They are these which follow.

1. Art. I. Numb. 4. The Comma after *Deus* is struck out.

2. Art. I. Numb. 15. The Words after *invisibilia* are so mark'd, as if they were to begin a distinct Section.

3. Art. II. Numb. 24. After *essetq;* is added *hostia*, with this Note --*ic etiam --rrigitur*, for *sic etiam corrigitur*, referring to the printed *Erratum* at the End.

4. Art. VI. Numb. 23. In W. the Catalogue stands thus,

Ruth.

2. *Regum.*

Paralipom. 2.

2. *Samuelis.*

Esdræ. 2.

But in *Bod. 2.* these Words *Samuelis duo* are written in the Margin, and there is an Hook importing, that they must stand between *Ruth* and 2. *Regum*. And further, the figure of Two is blotted out before

Regum, and *duo* is written after it. The same Figure is also blotted out after *Paralipom*, and after *Esdrae*, and *duo* is written in the room of it in both Places. But yet 2. *Samuelis* is not blotted out before *Esdrae* 2.

Wherefore in *Bod.* 2. as it is corrected, the Catalogue stands thus,

Ruth.

Samuelis duo.

Regum duo.

Paralipom. duo.

2. *Samuelis.*

Esdrae duo.

5. Art. X. Numb. 14. *sunt* for *sint*.

6. Art. XI. Numb. 11. *Domini* is added in the Margin, with a Note of Reference signifying that 'tis to be repeated after *servatoris*.

7. Art. XXI. Numb. 7. *constent* for *constant*.

8. Art. XXII. Numb. 11. In the Margin against the last Words of the Article are these Letters -----*itur*----- but what the rest should be I cannot guess, unless *itur* should be *legitur*, and MS. should be understood, and signify, that the MS. was referred to.

9. Art. XXVI. Numb. 12. The Word *donorum* is mark'd under, and in the Margin against it is written ---*best* (perhaps for *abest*) MS.

10. Art. XXVII. Numb. 26. *susspitientes* (so 'tis read in *Welf's* Edition) is mark'd under, and in the Margin is written *sic*----MS. probably for *sic in MS*.

11. Art. XXVIII. Numb. 30. [*Medium autem quo Corpus Christi accipitur & manducatur in cæna, fides est.*] The Words *in cæna* are mark'd under, and in the Margin is written *f in MS*. But the Letter *f* being just at the edge of the Margin (which is abus'd by the Binder, as was before observ'd) one cannot be sure, whether or no the Remarker writ *desunt*.

12. Art. XXXIII. Numb. 11. *publice* is mark'd under, and in the Margin is written ---*bli*---*m*, which perhaps should be *publicam*. I

I will now examin the foregoing Particulars.

C H A P. XIII.

That Bod. 2. does probably express the Record of the Articles in the Registry of the See of Canterbury.

THOSE in *Bod. 2.* are of different kinds.

1. Some of them imply no difference between the Edition of *Wolf*, and the MS. with which this Copy was collated : but on the contrary are Notes importing an Agreement between the said MS. and *Wolf's* Edition. Thus Numb. 3, 8, 10. are accounted for.

2. Others imply no considerable difference, but only such Variations as might easily be occasion'd by a Mistake, either of the Transcriber or of the Press, that is, by mere Chance. How easily might the Transcriber omit a Comma (for certainly it ought to have been inserted) after *Deus* in Numb. 1 ? How easily might he repeat *Domini* (for certainly it ought not to have been repeated) in Numb. 6 ? How easily might he write *publicam* for *publice* (since the Sense is the same both ways) in Numb. 12 ? How easily might the Printer (for they are manifest Mistakes) put *sint* for *sunt* in Numb. 5. and *constent* for *constant* in Numb. 7 ? As for Numb. 2. (besides that the difference is not of any Importance) 'tis probable that *invisibilibium* reached very near to the end of the Line, and the following Words might begin the next Line without any Indenture, as is notorious even in the printed Copies of the Articles ; and this the Collator might esteem making a distinct Section, that is, beginning a new Paragraph. And as for Numb. 4. how easily might

he that transcribed a Copy for the Press, put 2. *Regum* for *Regum duo*, or the like? The only difficulty is, that the Books of *Samuel* are twice found in the corrected Copy. Now if they were twice found in the MS. 'twas most certainly the Transcriber's Mistake. But I rather presume, that the Collator of this Copy with the MS. after he had inserted them between *Ruth* and *Kings* in Conformity to the MS. forgot to expunge them after *Chronicles*, where they stood before in *Wolf's* Edition. However, this must needs have been the Effect of mere Chance, whatever we suppose to have been the true Case.

3. Others imply a considerable difference, but yet such as might very naturally be occasion'd by the Transcriber's Mistake (as is too frequent and evident in Multitudes of other Cases) even tho' no Alteration were ever intended or dreamt of. Thus the Omissions in Numb. 9, 11. are accounted for. The Sense is (in the respective Places) complete without those Words. But I am persuaded they ought to have been inserted. Because the *Bennet College Latin* MS. has them, and we have no reason to imagin, that any change was designedly made in these Instances.

Now the question is, what that MS. was, which this Copy was corrected by. That it could not be a MS. Copy of the Articles as they were altered in 1571, is evident from the several Alterations made in that Year, and which will afterwards be exhibited at large. And 'tis plain, that it could not be the MS. now extant in *Bennet College* Library, from the notorious difference, in so great variety of Instances, between that and the corrected Copy. Nay, it must needs have been a MS. in which every one of the minutest of these many Particulars was found, wherein *Wolf's* Edition differs from the *Bennet*

net College MS. For this corrected Copy agrees with *Wolf* to a Tittle in opposition to the *Bennet* College MS. except in such Instances as might easily be caused by mere Chance, either in transcribing, or at the Press, as every body must grant, who compares the Tables in the foregoing Chapter.

I am persuaded therefore, that this MS. was the Record in the Archbishop's Registry. 'Tis certain, this was Mr. *Selden*'s Book, it having came into the *Bodleyan* with the rest of his vast Library. And probably, when the dispute about the controverted Clause of the Twentieth Article had rais'd his Curiosity, he either collated the Record himself (for the Corrections, as I am assur'd by a good Judge, agree with some of his Hand Writing, tho' not with his common Hand) or got some other Person to do it for him. Certainly, were it not the Record, the Collator would not have observ'd such Trifles, as the greatest part of his Marginal Notes contain.

To conclude, I am fully of opinion, that when the Articles were finally settled, they were transcrib'd into the *Acts*; and that a Copy was then taken by some Person very little skill'd in *Latin* (perhaps from the very *Acts* themselves, and by the very Clerk that wrote the *Acts*) in order to the Impression, which too closely follow'd the said Copy, and was never corrected by a tolerable Scholar. This solves all Difficulties. Nor is it otherwise possible to account for such gross Mistakes, as *ecclesiæ* for *ecclesia* in Art. 19. Numb. 2. and *susceptientes* for *suscipientes* in Art. 27. Numb. 6. in which both *Wolf*'s Edition, and the MS. which *Bod.* 2, was collated with, do so exactly agree.

C H A P. XIV.

The Differences between the Bennet College Latin MS. and Wolf's Edition, particularly with respect to the Controverted Clause of the Twentieth Article, and the whole Twenty ninth Article, accounted for.

I Proceed now to the Differences between the Bennet College Latin MS. and Wolf's Edition; and will distinctly consider the two sorts of them.

1. As for those which appear in the MS. as 'twas prepared by the Transcriber for Subscription, and which remain to this Day without any Shadow of Correction, they are partly such as might easily happen by mere accident, without any Design at all; and partly such as do manifestly shew, that they were designed and resolv'd on; and partly such, as 'tis hard to say, whether they were designed and resolv'd on, or no.

Of the first sort, *viz.* such as might happen by mere accident, without any Design at all, I esteem Numb. 3, 4, 5, 6, 10, 11, 12, 13, 16, 18, 20. For, 1. How easily may a Letter be chang'd, either in transcribing for the Press, or else by the Compositor's Oversight, when a Letter is dropt into a wrong Box? Thus Numb. 5, 6, 11, 13, 20. may be accounted for. 2. How easily may a Word be omitted, the insertion of which is not necessary, and the Force of which must necessarily be understood? Thus Numb. 4, 18. may be accounted for. 3. How easily may a Word be chang'd for one that is very near it in Sound or Sense? Thus Numb. 10, 16. may be accounted for. 4. How easily might the Order of the Words *Judith* and *Tobias*

Tobias be inverted, and the Figure of Two be differently placed, in Numb. 3 ? And 5. as for Numb. 12. the Sense will admit either *habeant* or *habeat*. If it be *habeant*, it must agree with *sacramenta* ; but *habeat* must (as well it may) agree with *pœnitentia* ; tho' I confess, *habeant* is preferable. In all these Cases, how easily might the Corrector of the Press himself mistake, or not rectifie the Mistakes of another ?

Of the second sort, *viz.* such as were manifestly design'd and resolv'd on, I esteem Numb. 7, 9, 15, 17, 19. That these Variations could not proceed from mere Accident, I verily think, needs no Proof. But the Question is, whether they were introduc'd by Authority, or no. Now for my part, I confess, unless sufficient Proof be given, I can't allow myself the liberty of suspecting, much less of affirming or believing, that the Printer or any other Person would assume the Liberty of making such considerable Changes in what Authority had resolved on. And therefore, since no sufficient Proof can be given, or so much as pretended, I doubt not but all these Particulars were fixed by Authority.

But this will be more clear, if we examin the several Instances. They are of three kinds. For the difference is made by, either Addition, Subtraction, or Alteration. There are two Additions, *viz.* Numb. 9, 19. one Subtraction, *viz.* Numb. 15. and two Alterations, *viz.* Numb. 7, 17. Now I appeal to the Reader's Conscience, whether any private Design could possibly be serv'd by three of those five instances, *viz.* Numb. 7, 17, 19. For the Doctrin is not in the least affected by putting *lapsus* for *peccato*, or *Latin* Titles of the Homilies instead of *English* ones. And as for Numb. 19. the Sense of the Article is not in the least affected either way. For the thing affirmed is the very same, whether

jure be in, or not. The Proposition asserted regards *Right*, and not *Fact* only. So that if the Supremacy does *pertinere* to the Crown (as both the *Bennet* College MS. and *Wolf's* Edition agree) the Crown must of course *jure habere summam potestatem*, &c. There remain therefore only Numb. 9, 15. the former of which adds to, and the latter subtracts from, what was signed in the MS.

Now as for the controverted Clause of the Twentieth Article, which is Numb. 9. I must own, that tho' the Church's Power touching Rites and Ceremonies is in effect asserted after the same manner in the last Paragraph of the Thirty fourth Article, about which the MS. and *Wolf's* Edition agree: yet her Authority in Controversies of Faith is no where else asserted in these Articles; and consequently the Insertion of it might serve a turn, and be for that reason suspected. But then, as God's Providence has order'd it, unquestionable Evidence is now extant, that the Record in the Registry of the See of *Canterbury* had that very Clause; and therefore 'tis clear, that 'twas inserted by Authority, tho' it does not appear in the *Bennet* College MS. This appears from Archbishop *Laud's* Paper (see p. 168.) Dr. *Heylyn's Abstract* (see p. 212.) his printed Attestation (see p. 213.) and Mr. *Smith's* Remark touching *Wolf's* Edition, already produced, p. 216; not to mention the MS. (in all probability the very Record it self) with which *Bod. 2.* was collated.

As for the difference with respect to the Twentieth Article, which is Numb. 15: that the said Twentieth Article passed the Upper House in 1562, is evident from the MS. And that it also pass'd the Lower House, and receiv'd the Royal Assent, in that same Year; is to me evident from the Ratification in 1571, which expressly declares, that
the

the Articles before rehears'd were *again* approved by the Queen, and *again* confirmed by the Subscription of the Clergy. For how can these Expressions be reconciled to Truth and common Honesty, if the Twenty ninth Article, which is undoubtedly one of the Number there said to be *before rehearsed*, was not subscribed by the Lower House, and approved by the Queen, in 1562? For that nothing was done in this Matter between 1562 and 1571, will soon appear. Had the Articles been much more alter'd in small Matters; had many more parts of Articles been added, substracted, or changed than ever can be pretended; I should have thought the Expressions in the Ratification of 1571 very reasonable; because all the Articles would in the main have been the same: but I think, the Addition of an intire Article, in which no change was ever made between the time when 'twas certainly subscribed by the Upper House in 1562, and the time when the Ratification of 1571 was printed, quite alters the Case; and necessarily implies, that that intire Article was formerly subscribed by the Lower House, and approved by the Queen, which could not be done otherwise than in 1562.

But why then was it omitted? Was it never recorded in the Registry of the See of *Canterbury*? Or did *Wolf* omit it by chance? I answer, that I am persuaded, it was not recorded at all in the Archbishop's Registry. For, tho' both Houses of Convocation passed it, and the Queen approved it, yet the Queen might order that it should not be recorded. 1. Because the Bishops of *Rocheſter* and *Gloceſter* seem to have refus'd Subscription upon the account of that very Article; and they seem to have spread an opposite Notion in their respective Dioceses. Wherefore 'tis likely, the Queen might

resolve, that that matter should not be openly touch'd on, that she might prevent an open difference between her Bishops, and not be oblig'd in Honor or Discretion to deal severely with those that thwarted the Doctrine publicly allowed. But afterwards, when the Bishop of *Rochester* had manifestly alter'd his Sentiments, and heartily approved this Article; and the Bishop of *Glocester* was utterly out of Favor, both with the Queen and his Brethren; it might be thought advisable to assert, what none would oppose, whom the Court or Convocation had any regard for. 2. The *Papists* in general had not form'd themselves into a separate Communion in the Year 1562; and therefore it might not be thought advisable to determin a Point in the Articles, which so nearly touch'd them with relation to the Lord's Supper; for fear they should be scandaliz'd thereby, and provoked to raise either Civil or Ecclesiastical Disturbances. But the Circumstances were very different in 1571, after the Bull of Pope *Pius* the Fifth; so that the Twenty ninth Article, which had formerly been subscrib'd by the Clergy, and approv'd by the Queen, might the more reasonably be made public, especially since a Subscription to the Articles of 1562, in order to root out *Popery* (no part of which stuck harder, than their Corruptions relating to the Lord's Supper) was in that Year required of the Clergy by Act of Parliament.

I must add, that Mr. *Smith* saies, the Edition of *Wolf* agrees *verbatim* with the Record. See above, p. 216. And consequently the Record wanted the Twenty ninth Article, as *Wolf's* Edition does. I must own, this Consideration, and the high Probability that *Bod.* 2. was collated with the Record, do in my Opinion amount to full Proof.

I know, that Archbishop *Laud* saies in his *Speech* (see p. 166.) that in the Record *the whole Body of the Articles was to be seen*; which may seem to imply, that the Twenty ninth Article was then in the Record: but I am persuaded, that whoever considers the Circumstances, will not strain his Words so far, as to conclude, that the Archbishop then declared, that every one of the Thirty Nine Articles was there to be found; but that upon a general View the Articles appear'd in a body. And his Inquirer probably never minded the Twenty ninth in particular, nor was any of them nicely examined, but the Twentieth only, about which a Controversy had been raised.

As for the *&c.s* in Dr. *Heylyn's Abstract*, and the Reference to the *Syntagma Confessionum* (see above, p. 211, 212.) it can't be from thence concluded, that Dr. *Heylyn* found the Twenty ninth Article in the Record, tho' the *Syntagma* has it. For Dr. *Heylyn* does not in the least appear to have collated the whole body of Articles; but beginning with the first, he makes an *&c.* to denote that it ran as the *Syntagma* represents it; and then he skips to the Twentieth, and having found the controverted Clause, he makes another *&c.* which can't in reason be extended further than the Twentieth Article.

But 'twill be asked, When were these particulars of the second sort resolved on, or by what Authority? I answer, That 'tis possible, they might be resolved on by the Upper House on Feb. 3. when the Register (a) saies, *Reverendissimus in Christo Pater Dominus Matthæus Archiepiscopus Cantuariensis, necnon Reverendi Patres Domini, &c. respectivi Episcopi, pro Tribunali sedentes, secretam quandam communicationem sive tractatum per spacium trium horarum*

(a) *Synod. Anglic. p. 196.*

aut circiter inter se habuerunt. Nor was there any need of their Lordships repeating their Subscription, when these Particulars were agreed on. Because their voting them was as authentic, as if they had subscrib'd the whole anew. For what was the Act of the House on *Feb. 3.* was as valid, as what was their Act on *Jan. 29.* And the Articles might well be said to have been subscribed by the Upper House on *Jan. 29.* notwithstanding those few Particulars were agreed to on *Feb. 3.* Because the Alterations could not affect the Sense of any one Proposition contain'd in the Articles; and the Additions were, the one of a single Clause, the other of a single Word, neither of which could be thought sufficient to oblige them to begin afresh, and repeat their Subscriptions to the whole body of the Articles, upon the account of such small Augmentations.

But to speak my Mind freely, I would have it remembred, that *Q. Elizabeth* was the true Daughter of *K. Henry VIII.* and was probably resolv'd to have a Finger in this Matter. I'm of Opinion therefore, that these Particulars of the second sort were owing to her Direction, and were afterwards probably voted by both Houses, there being no need of repeating their Subscriptions upon the Account of them, or of entring any Notice thereof in the Acts of either House.

I must add, that, if that MS. with which *Bod. 2.* was collated, was not the Record; yet certainly it gives a very great Authority to the Edition of *Wolf,* to which it comes so very near, even in Points and down right Mistakes. And there having been such a MS. in the World, may serve to convince all unprejudic'd Persons, that several Alterations were
made

made in the Articles after the *Bennet College MS.* was signed on *Jan. 29.* and previous to *Wolf's* Edition. Which Consideration alone may silence those unreasonable Clamors, which have been rais'd about the controverted Clause of the Twentieth Article. Because that, as well as the generality of the other Variations, was found in this MS. exactly as *Wolf's* Edition reads.

There still remains a third sort of Variations, of which 'tis hard to say, whether they were design'd and resolv'd on, or no. Under this Head we may reckon Numb. 1, 2, 8, 14. If the Reader imagins, that they might be merely accidental; no difficulty can arise from the difference between the MS. and *Wolf's* Edition with relation to them. But if it be supposed, that they were really intended to be made; then they may be accounted for after the same manner, as those of the second sort.

In a word, when the Articles were settled by the last Act of the Upper House, I presume they were transcrib'd, and transmitted to the Lower House, who made no Amendments as far as appears, but pass'd what the Bishops sent them. And when both Houses had done what respectively became them, they were submitted to the Queen for her Approbation and Ratification, and then recorded in the Archbishop's Registry.

2. I proceed now to those Instances, which belong to the second Head, and are of different kinds.

First, perhaps it might be resolv'd to add the Word *carnis* between *studium* and *interpretantur* in the Ninth Article; but the Marginal Insertion might be by chance not observed, and the Word might consequently be omitted in the Record. Or else this Correction might be made by the Archbishop in after Times upon an intended Review of the Articles.

ticles. This last Conjecture seems by much the most probable ; for *carnis* is not in King *Edward's* Articles, from which our present Article of Original Sin was manifestly taken.

Secondly, the same may be said of *verbo* for *verbis* in the Twenty first Article ; for 'tis *verbis* in King *Edward's* Articles.

Thirdly, as for the stroak drawn under *quomodo nec pœnitentia* in the Twenty fifth Article, 'twas made either in 1562 (and then they thought no Alteration needful, tho' those Words were omitted, when the Articles were revised) or else, which is much more probable, in 1571, when the Words were accordingly omitted.

And thus are we come as near to a Certainty, as can reasonably be expected at this distance of time, when the Records are lost. And upon the whole, I am confident, that there can be no Scruple justly rais'd, which may in any measure either create Suspensions about the Sincerity of those thro' whose Hands the Articles pass'd, or affect the Consciences of those who are at present required to subscribe the Articles. If we do not in some Particulars certainly know how the Record read, and consequently what Words were agreed to by the Convocation, and allowed by the Queen : yet those Particulars are very few, and not one of them is of any moment.

I need not observe, that if it be allowed, that *Bod. 2.* was corrected by the Record, 'twill be more easy to pass a Judgment upon those Particulars, wherein *Wolf's* Edition differs from the *Bennet* College MS. of which there is a Table in the foregoing Chapter, p. 223, 224.

C H A P. XV.

Of the Postscript of Wolf's Edition.

THE Postscript of *Wolf's* Edition consists of two distinct Paragraphs, as the Collation shews. The first begins with *Hos articulos* ; the second with *Quibus omnibus*.

As for the first of those Paragraphs, 'tis manifestly the same Ratification, that was annex'd to the Record in the Body of the Acts of the Convocation of 1562, as appears from Archbishop *Laud's* Paper. For it agrees exactly with it, saving in two Instances. For

The Record reads

Episcopum

& *orthodoxos*

whereas

Wolf reads

Archiepiscopum

atq; *orthodoxos*

and I dare say, I need not inform the Reader, that these Variations might easily be occasion'd by the Hast or Inadvertency of him who transcrib'd a Copy to print by, without the Imputation of any sinister Design.

But then I must add, that both the Record and the printed Edition do, in my Opinion, plainly refer to the *Bernut* College MS. as the *Autographum* in the Archbishop's Custody ; and mention that it contain'd nineteen Pages. Whereas this was certainly a Mistake of him that enter'd the Acts ; and was occasion'd by his following the original Form of the Bishops Subscription (*mutatis mutandis*, viz. putting the third Person for the first, as 'twas proper in a Record) too closely, without observing the Corrections made, either in the Text (one whole Page
of

of which, *viz.* the nineteenth, is expung'd, as the Collation shews) or in the Register of the Pages, Articles and Lines, which he was not to transcribe, and for that Reason hastily slipp'd over. For had he duly observ'd, either the Pages themselves, or the Register of them, he could not have been guilty of such a Mistake.

I must also take notice, that the latter part of this Paragraph does in my Opinion establish (had we no other Evidence) what was before shewn, *viz.* that the Subscriptions of the Inferior Clergy do not belong to that MS. of the Articles, which the Bishops subscrib'd. For do but observe the Phrase. After mention had been made of the *Autographum* subscribed by the Bishops, which I take to be the *Bennet College MS.* 'tis said, *Universusq; Clerus Inferioris Domus eisdem etiam unanimiter & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reverendissimum 5^{to} Die Febr. anno prædicto.* Now had the Inferior Clergy subscrib'd that same *Autographum*, which the Bishops subscribed; surely 'twould have been signified that they did so, and the Expressions would have been very different. Whereas, as the Expressions now stand, they manifestly imply, I think, that the Inferior Clergy had receiv'd and approv'd a distinct Copy; at least, that they sent up their Subscriptions in a Parcel of Paper by themselves to be kept by the Archbishop.

There seems to be no Difficulty about the second Paragraph of this Postscript. It does not appear, that 'twas in the Record deposited in the Archbishops Registry, which seems to have contain'd nothing but what the Convocation had done. If another Copy was sign'd by the Queen, or had the great Seal affixed; this second Paragraph might possibly

possibly be added therein. But if otherwise; yet 'twas fit, that the Printer should inform the World, that the Articles had been honor'd with a Royal Declaration concerning their Orthodoxy.

C H A P. XVI.

Of the first English Editions of the Articles.

BUT besides the *Latin* one by *Wolſius*, there were diſſerſe *English* Editions of the Articles printed by *Jugge* and *Carwood*, the Queen's *English* Printers. I have exhibited two in the foregoing Collation, which (as has been already obſerv'd) ſeem to have been printed before 1571; becauſe they do not recite the Title of the Homily againſt Rebellion. 'Tis probable they were printed very early; perhaps in the Year 1563.

But Dr. *Heylyn* (a) ſaies, that the Controverted Clause of the Twentieth Article was printed as a part thereof both in *Latin* and *English* in the Year 1562. As for the Date of the Year, I ſhall ſoon ſhew his Miſtake. At preſent I obſerve, that tho' the ſaid Controverted Clause was printed as a part of the Twentieth Article in *Latin* by *Wolf*, yet 'tis omitted in both thoſe *English* Editions which I have exhibited in the Collation. And therefore it ſhould ſeem, that there was one other *English* Edition, which I have not yet ſeen; nor did I ever hear, that a Copy of it is now extant.

But it may be ask'd, from what *Latin* Copy the *English* ones were tranſlated. And this Queſtion

(a) *Hiſtory of the Presbyt. Book 6. Sect. 40. p. 268. Lond. 1670.*

can't be easily answered. I do not at present concern my self with that Edition which Dr. *Heylyn* mentions, because I know nothing of it more than what he affirms. And therefore I cannot say, whether it differ'd from those now extant in any thing besides the Controverted Clause. But as for the two Editions which I have exhibited, they do so manifestly differ in some Particulars from the *Bennet* College MS. and in others from *Wolf's* Edition, that it can't be affirm'd, that they were taken from either of them.

I have already given a Table of the Differences between the *Bennet* College MS. and the Edition of *Wolf*. In several of those Particulars the Translation will indifferently sute either the MS. or the printed Book. But in several others the Translation agrees with one in Opposition to the other.

It agrees with the MS. in Opposition to *Wolf's* Edition in the following Instances.

	<i>Wolf.</i>	MS.	<i>English.</i>
Art.6.	Ruth.	Ruth.	Ruth.
	2.Regum.	2.Samuelis.	2.Samuel.
	Paralipom.2.	2.Regum.	2.Kings.
	2.Samuelis.	2.Paralipom.	2.Chronicles.
	Prophetæ maiores.	4.Prophetæ maiores.	4.Prophets the greater.
	Prophetæ minores.	12.Prophetæ minores.	12.Prophets the less.
	Tobias.	Judith.	Judith.
	Judith.	Tobias.	Tobias.
Art.16.	De lapsis.	De peccato.	Of sin.
Art.18.	Sunt illi.	Sunt & illi.	They also are. Art.20.

	<i>Wolf.</i>	<i>MS.</i>	<i>English.</i>
Art.20.	<i>The controverted Clause is inserted.</i>	<i>The controverted Clause is omitted.</i>	<i>The controverted Clause is omitted.</i>
Art.37.	jure summam habet potestatem.	summam habet potestatem.	hath the chief power.

It agrees with *Wolf's* Edition in Opposition to the MS. in the following Instances.

	<i>MS.</i>	<i>Wolf.</i>	<i>English.</i>
Art.25.	habeant.	habeat.	it hath.
Art.28.	Corpus tamēn Christi.	Corpus Christi.	The body of Christ.
Art.29.	<i>The whole inserted.</i>	<i>The whole omitted.</i>	<i>The whole omitted.</i>
Art.36.	rite atq; ordine.	rite, ordine.	rightly, orderly.

I own my self unable to account for these Differences, in which the *English* Translation opposes, sometimes the MS. and at other times *Wolf's* Edition. 'Tis plain, the *English* Edition does not follow the Record, by its omitting the Controverted Clause which the Record contain'd as a part of the Twentieth Article. Whether the Translator was guilty of wilful Fraud, and designedly varied from the Original, following different Copies at different Times on purpose to conceal his Prevarication, it may concern those to inquire, who have

urg'd the Authority of this Translation to disprove the Authority of the Controverted Clause of the Twentieth Article. For my part, I am only concern'd for the *Latin* Original, which was all that the Convocation of 1562 is chargeable with; and of that (considering all Circumstances) I hope, I have given a tolerable Account.

C H A P. XVII.

Whether any Edition of the Articles was publish'd before March 25. 1563.

TIS now proper to inquire, how soon any Edition of the Articles was publish'd, after they were agreed on in the Convocation of 1562; particularly, whether any Edition of them was publish'd before the 25th of *March* following. And perhaps it may be impossible to give a determinate Answer to this Question. I believe no body can imagin, that they were publish'd before the Royal Assent was given. Nay, *Wolf's* Edition expressly affirms, that they had receiv'd it. And if they receiv'd it, whilst the Convocation sat; that Convocation, we know, was prorogu'd on the 14th of *April* to the 3d of *October*. And consequently the Royal Assent was actually given before, or on, the 14th of *April*. But still we are uncertain, when 'twas given. It might be, for ought appears to the contrary, either immediatly after they were pass'd by both Houses, or immediatly before the Prorogation; or perhaps sometime after it. So that we can't argue from the time of the Royal Assent, that they were, or were not, publish'd before the 25th of *March*.

But

But we learn from (a) Mr. *Strype*, that soon after Midsummer 1563, Archbishop *Parker* went down to his Diocese, to visit it in Person; and then he adds the following Words, *The Book of Homilies as yet lay before the Queen to be considered of. But in the Month of June he earnestly excited the Secretary to put her Majesty upon resolving herself concerning this Book, which had been revised and furnished with a Second Part, by him and the other Bishops, and printed the Year before, and waited only for the Queen's Allowance to be publickly used in the Parish-Churches of the Nation. And this Motion the Archbishop now made the rather, because he was minded to deliver these Books, to each Parish one, as he should go along in his intended Visitation, and give his Charge to the respective Ministers to read those Homilies for the Peoples Profit and Edification. And I find (b) two Editions of them (perhaps there were more) this Year 1563 printed. So that the Second Tome of Homilies was not publish'd, to be sure, before June 1563. Now the Book of Articles not only confirms the second Tome of Homilies, but has also the following Expressions concerning them, viz. *Eas in Ecclesiis per ministros diligenter & clare, ut a populo intelligi possint, recitandas esse judicamus* (according to *Wolf's* Edition) that is (according to the old *English* Edition) they are to be read in our Church.*

(a) *Life of Archbishop Parker*, Book 2. Ch. 13. p. 128.

(b) There are in *St. John's College Library* in *Cambridge* two Copies of the Second Tome of Homilies bearing Date 1563. There is a third in the *University Library*, and a fourth in *Trinity College Library*, in the same University, which bear the same Date. They are all in *Quarto*, and in some Respects different from each other. Whether the Diversity be such, as argues that they are of really different Impressions, I wish some Person that has Leisure and Patience enough, and understands Printing well, would examin and inform us.

ches by the Ministers diligently, plainly, & distinctly, that they may be understood of the People.

What Consequence may be drawn from hence, I am not able to say. 'Tis likely enough, that so full an Approbation of the second Tome of Homilies, and to plain a Judgment for the Use of them, would scarce be publish'd from the Convocation by the Queen's own Printers, whilst that Book still lay before her Majesty to be considered of, whether it should be used in Churches, or no. And yet on the other Hand, if the Royal Assent was actually given to the Articles before the Homilies were permitted to appear; there was no necessity of delaying the Publication of the Articles. Let the Reader therefore consider the State of those Times, the Spirit of that Queen, and the admirable Prudence of that Archbishop, &c. and then judge for himself. If we suppose, that the Queen approved the Homilies, before the Articles were at all publish'd; then the Homilies might be publish'd at Midsummer, and the Articles might either accompany them, or soon follow. Accordingly the first Editions of the Homilies, and also the *Latin* Edition of the Articles above mention'd, bear Date 1563. But we know not certainly, how those Matters were transacted; and therefore can bring no direct Proof, that the Articles made their first Appearance precisely at such a Time; particularly it can't be demonstrated, that any Edition of them came abroad till after *March 25*.

Nor do I conceive, that any clear Evidence can be given, that any Edition of them appear'd before that Date. Tis true, that, 1. Bishop *Bridges* (c)

(c) Defence of the Ecclesiastical Government, &c. in answer to the Book intitled a Learned Discourse, &c. Lond. 1587. in the Answer to the Preface, p. 33.

speaks of the *Articles set out 1562*. 2. Dr. Heylyn (d) speaks of the *Articles printed in Latin and English in the Year 1562*. 3. Sir S. D'Ewes (e) speaks of the *Bill with a little Book printed in the Year 1562*; which little Book is justly suppos'd to have been the Book of Articles; especially considering, that afterwards treating of the same Matter, he (f) speaks of the *Articles printed 1562*. 4. Mr. Hamilton (g) saies, that in the very Year they were first agreed on (*viz.* in 1562, as he had said just before) *there were two printed Editions of the Articles, one in English and another in Latin, whereof the one had the Clause, and the other wanted it*. From these Passages, especially the two first, it may seem to follow, that one or more Editions of the Articles bore Date 1562, or at least were published before *March 25. 1563*.

Now, before I examin the above cited Passages, I shall observe (tho' perhaps every body knows it) that we use two different Computations in this Nation, *viz.* the Common or *Julian*, which begins the Year on the first Day of *January*; and the Ecclesiastical, which begins the Year on the twenty fifth of *March*. Now the *English* Printers have at present a Custom of beginning their Computation, if not at the *Michaelmas*, yet at least at the *Michaelmas* Term, before the Common or *Julian* Computation. So that they antedate the *Julian* Computation by about three Months, as the *Julian* antedates the Ecclesiastical in about the same Proportion.

I am not so well vers'd in the Printers Antiquities, as to be able precisely to determin, how long

(d) History of the Presbyt. Book 6. Sect. 40. p. 268.

(e) Journals of Parliament in Q. Elizabeth's Reign, p. 1; 2. Lond. 1682.

(f) p. 184.

(g) Some Necessity of Reformation, p. 14.

this Practice has obtain'd among them. I cannot at present recollect an ancients Instance than Mr. Prynne's *Histriomastix*, which bears Date 1633. tho' the History of the Proceedings concerning it demonstrates, that 'twas publish'd in *Michaelmas* Term 1632. Hence it appears, that this Custom is near a hundred Years old; but I cannot affirm, that it is as ancient as the beginning of Queen Elizabeth's Reign.

Nay, I am rather inclin'd to believe the contrary. I have already observed, that there are in the University of *Cambridge*, four Copies of the second Tome of Homilies, all bearing Date 1563, and yet in some Respects different from each other. Now if they are all different Impressions; then, since the first of them (as I have observ'd from Mr. *Strype*) was not publish'd till about Midsummer at the soonest; it seems improbable, that three Impressions more should be wrought off within that Date, unless it were then extended to the beginning of the *Julian* Computation. But 'tis probable, that all those Copies may in Reality be of the very same Impression; and therefore I shall not insist upon an Argument drawn from the supposed Diversity of them. But what I insist upon, is this. Old Books do very commonly bear a Date both in the Title Page, and also at the latter End. The Date at the latter End often mentions the time when the Impression was finish'd: and I believe, 'twill be readily allowed, that the Date in the Title Page is fix'd to the time of Publication. Now I have never found one single Book, that I remember, in which the Year in the Title Page differs from that at the End; which must notwithstanding sometimes have happen'd, if the Printers did then antedate the time of the Publication, by beginning their Year of Publication at

Michael-

Michaelmas, or in the *Michaelmas* Term, before the *Julian* Year began. Whereas I'm sure, I have met with the contrary. That is, I'm sure, that Books printed and publish'd between *Michaelmas* and *Christmas* have born date the very same Year. For Instance, the first Tome of Homilies bears Date in the Title Page 1547, and at the End 5 Nov. 1547. Thus also the second Epistle prefix'd to *Haddon's Lucubrations* is dated Nov. 1567, and the Title bears Date the same Year. Again, *Plowden's Commentaries* bear Date in the Title Page 1571, and at the End, Octob. 24. 1571. So that I see no ground to believe, that our Printers antedated the *Julian* Year so early even as the Reign of King *James* the First; nay, I rather think, we have good Reason to believe they did not.

But then, I am at the same time verily persuaded, that they never began their Year later than according to the *Julian* Computation, that is, on the first of *January*. And consequently, whatsoever was publish'd between the first of *January* 1562 of the Ecclesiastical, or 1563 of the Common Year, and the *Michaelmas* following, did undoubtedly, if it bore any Date at all, bear Date 1563. And accordingly, no Edition of the Articles of 1562 could be publish'd, between the passing of them, and the *Michaelmas* following, but what must needs bear, either that Date, or none at all. Wherefore, tho' *Wolf's* Edition bears Date 1563, yet 'tis in the Nature of the Thing, and according to the Printers Custom, very possible, that that Edition might be publish'd before *March* 25th of that Year, even as well as those *English* Editions, which are now extant without any Date of the Impression, might possibly be publish'd so early. But the Question is, whether any of the before mention'd Authorities will fairly prove it. For my part, I think not. For let us consider them distinctly.

1. Bishop *Bridges* speaks of the Articles *set out* 1562. Now it must be observ'd, that the Bishop cannot but mean the Ecclesiastical Year; because the *Julian* Year 1563 was actually begun, before that Convocation met, which agreed on the Articles. Nor does he assert, that the Articles bore that Date of the Impression; nor indeed do I think it probable, that they could bear it according to the Printers Practice. And therefore, since Bishop *Bridges* was very young, when the Articles first came abroad, and in all probability did not observe that any such Book appear'd, at that very Time, when it was first publish'd: perhaps he mistook the exact time of their Appearance; knowing that they were agreed on in 1562 of the Ecclesiastical Computation, and supposing that the Publication immediatly follow'd (tho' he could not distinctly remember it, and positively affirm it upon his own personal Knowledge) before the new Ecclesiastical Year began. And indeed, put the Case in our own Daies; might not any Person (especially not being aware, that any thing of Moment depended on it) easily mistake, at above twenty Years distance, the particular Month, or exact time of the Year, when a particular Book was publish'd? Especially might not one that had not taken particular notice at the very time of the first Publication, easily misplace it, either a little before, or a little after, the 25th of *March*; by which means he would represent it in Figures a whole Year too soon, or a whole Year too late, tho' the Date of the Impression, if affix'd at all, must needs be the very same either way? Because the *Julian* Year is one quarter gone at *March* the 25th, when the Ecclesiastical Year begins. Wherefore I cannot think this Testimony sufficiently full, clear, and decisive.

2. Doctor

2. Dr. Heylyn speaks of the Articles printed both in *Latin* and *English* in the Year 1562. Here again I must observe, that the Doctor undoubtedly speaks of the Ecclesiastical Year, for the Reason already given. Nor do the Doctor's Words imply, that the Editions he speaks of, bore any Date at all; much less that they bore Date 1562. For, whether they bore any Date, or no; or altho' they were dated (as I am persuaded they would be, if dated at all) in the *Julian* Year 1563; yet they might notwithstanding have been both printed and publish'd in the Ecclesiastical Year 1562. Wherefore, what the Doctor saies, amounts to this, that the Articles were printed both in *Latin* and *English* before the 25th of *March*, on which Day the new Ecclesiastical Year began.

But then it must be observ'd, that the Doctor can't reasonably be understood of Latent Editions; that is, of Editions which were got ready, but not made public. At least, if the Doctor be so understood, his Words do not affect the present Question. For tho' the Editions might be got ready, yet if they were not publish'd, they do not come within the Limits of this Dispute. Wherefore I take the Liberty to suppose (what must needs be affirm'd, to make his Words pertinent to the Matter in Debate) that in the Doctor's Opinion the Editions were publish'd in 1562, that is, before the 25th of *March*, when the Ecclesiastical Year 1563 began. This then, it seems, was his Opinion.

But the Reader must also consider the same Doctor's Words elsewhere. Next, saies (*b*) he, *look we on the*

(*b*) *History of the Sabbath*, Part 2. Ch. 8. Sect. 5. p. 486. amongst his Tracts, *Lond.* 1681. And lest the Reader should suspect any Mistake

the Homilies, part of the publick Monuments of the Church of England, set forth and authoriz'd, Anno 1562. being the fourth of that Queen's Reign. In that entituled, Of the Place and Time of Prayer, we shall find it thus. And then he quotes a Passage out of the Homily, which is manifestly a part of, and to be found in, the second Tome. Now what Mr. *Strype* saies, demonstrates the Doctor's Mistake with respect to the time when the Homilies were publish'd. And as he does not appear to have had, so I don't see how he could have, better Arguments for his Opinion about the Publication of the Articles, than he had for that about the Publication of the Homilies. Why then might he not be equally mistaken in both? Since he saies no more, than what implies his own Opinion of the Time of printing and publishing them, without alledging any certain Fact to build it on; and since he saies the very same thing of the Homilies, as well as of the Articles, tho' with respect to the Homilies he is evidently erroneous. Therefore his Veracity is secured, tho' his Opinion be rejected.

I must add, that Archbishop *Laud* in his Speech in the Star-chamber, saies that the *Latin* Edition of 1563 was *one of the first printed Copies, if not the first of all.* Now Dr. *Heylyn*, speaking of this very Passage of Archbishop *Laud's*, does not contradict or correct the Archbishop's Words; but saies (i) *the late Archbishop of Canterbury in his Speech in the Star-*

Mistake in the Print, the Edition in *Quarto*, Lond. 1636. which is the second, and said to be revised, reads it after the same manner; nor is it corrected in the *Errata* of this *Quarto* Edition, tho' publish'd in so early a part of his own Life Time; for I have already observed, how much his Eyes fail'd him before the Restoration.

(i) *Animadversions on Fuller's Church-History, p. 144;*

Chamber,

Chamber, June 15. 1637. made it appear, that the said Clause was in a printed Book of Articles published in the Year 1563, being but very few Months after they had passed in the Convocation, which was on the 29th of January, 1562. in the English Account. Here I must observe, that tho' the Articles were passed by the Upper House on the 29th of January; yet they were not passed by the Lower House till the 5th of February; and how long they waited for the Royal Assent, is uncertain. And surely they were not publish'd till both Houses had passed them, and the Royal Assent was given. But I need not insist upon this. Let us suppose them passed on the 29th of January, and begin to reckon from that very Day. 'Tis notorious, that there were not two Months, between January the 29th, and March the 25th, on which Day even the Ecclesiastical Year 1563 began. And consequently the Doctor could not say, there were few Months, tho' very few, between the passing of the Articles and the Publication of that Copy, upon Supposition of its being publish'd in the Ecclesiastical Year 1562. For Months, few Months, very few Months, must at least denote two Months. Whereas if this Latin Copy were publish'd but a Week or two (much more, if 'twere publish'd a full Month, or more) after March 25th, 1563, of either the Ecclesiastical or the Julian Computation; the Doctor's Expression is just and natural, and exactly agrees with the Date which that Edition bears. Dr. Heylyn therefore is so far from denying, that he manifestly asserts, that the Latin Edition of *Wolf*, which Archbishop Laud seem'd (and surely with very great Reason) to think the very first, was not publish'd till after March 25th, 1563.

I must add, that in the above mention'd Passage of his *History of the Presbyterians*, the Doctor has unhappily miscall'd the Year of the Queen. For she came to the Throne on *November* the 17th 1568; and the Parliament was summon'd to begin on *Monday* the 11th of *January* 1562 of the Ecclesiastical, but 1563 of the *Julian*, Stile. And on the 12th Day that Convocation met, which prepar'd and pass'd the Articles, and the second Tome of Homilies. So that the Parliament and the Convocation were holden, not in the fourth, but in the fifth of that Queen. And accordingly, our Statute Book, and the Journals of Parliament publish'd by Sir S. D'Ewes, and the Register of the Upper House of that Convocation, and the form of Subscription in the *Bennet College MS.* constantly and expressly call it the *fifth* of her Reign. And surely, if the Doctor could mistake the Year of the Queen, he might easily mistake the precise time of the Publication of a Book, especially of the *English* Editions, of which none that is extant (printed before 1571) does, and probably none ever did, bear any Date of the Impression. Nay farther, the Doctor himself does elsewhere call this Year the *fifth* of the Queen. His (a) Words are these, *But in the Convocation of the Year 1562, being the fifth of the Queen's Reign, &c.* So that he corrects himself in one Respect; and probably, had he publish'd his *History of the Presbyterians* in his own Life time, he would have corrected what at present stands written in that Book with respect to the Date of the Impression of the Articles.

3. Sir S. D'Ewes mentions the *Bill with a little Book printed in the Year 1562*, and the *Articles printed in 1562*. Now I most readily grant, that that little Book was

(a) *Ecclesia Vindicata*, amongst his Tracts, *Lond.* 1681. p. 13.

an *English* printed Copy of our Articles pass'd in 1562, and the same which he afterwards calls the *Articles printed 1562*. But yet it must be observ'd, First, That those Articles either bore no Date of the Impression, or else (as I have shewn before) they bore Date 1563. And consequently the Date of the Book could not prove, that 'twas printed in the Year 1562. Secondly, That Sir *Simonds* does not pretend, that he had ever seen that Book of Articles: and 'tis evident even to Demonstration (for I have very carefully examin'd the Record) that no Book was ever tack'd to the Act that pass'd. Nay, 'twill afterwards be made highly probable, that the House of Commons it self, tho' it brought in the Bill with a little Book of Articles in 1566; yet, when they proceeded on that Affair in 1571, they did themselves drop that Book of Articles, and the Bill pass'd without it. Thirdly, That Sir *Simonds* must be understood to mean, that the Edition was not only printed, but publish'd, in 1562; as I have already argued with relation to Dr. *Heylyn*.

These things being premis'd, I ask, whether Sir *Simonds*'s Expressions can in Equity be judg'd sufficient Proof, that that Copy of the Articles was publish'd before *March 25*. Might not that laborious Journalist be deceiv'd, either by making a false Judgment of the Circumstances (as Dr. *Heylyn* certainly did with relation to the Publication of the Homilies) or else by some of those Persons, whose Collections and Papers he us'd? For he has informed us, that that most useful Work was compiled out of a great variety of MSS. Nor does it appear from whence this Date was taken; whether he transcribed it from the Original Journal of the House of Commons (which is now lost) or from the Minutes of
some

some Member of the House, who noted Matters for his own Satisfaction. How easily might any Member, or the Clerk of the House, seeing a printed Book of the Articles (which doubtless bore the Date of the Convocation's Agreement on them, whether the Date of the Impression were expressed, or no) mistake the Date of the Agreement for the Date of the Impression; and enter *a little Book* (meaning of *Articles*) *printed in the Year 1562*, instead of *a little printed Book of the Articles of 1562*; or *Articles printed in 1562*, instead of *printed Articles of 1562*? Something of this nature might easily happen; because the Date of the Impression could not be 1562.

I must add, that Sir *S. D'Ewes*, or the Person from whom he copied, seems to have been remarkably negligent in the former of the two foregoing Passages. For he tells us in the same Breath, even in the very next Words to those which I have been considering, that the Year 1562 was the *fourth* or *fifth* of Queen *Elizabeth's* Reign. That 'twas really the fifth is notorious; and has been prov'd already. Nay, Sir *S.* himself expressly styles it so in his Journal of the Parliament of that Year, *p.* 57, 78. and yet in this Place he speaks doubtfully. Which demonstrates, that this matter had been entred too hastily; and that he might easily mistake the precise time of the Publication of a Book, who wrote so uncertainly, and so differently from himself, about the Year of the Queen in the very same Paragraph.

4. What has been already said, may be applied to what was quoted from Mr. *Hamilton*, who therefore deserves no particular Examination.

Upon the whole, I must acknowledge, that there does not appear to me any one Authority or Circumstance sufficient to carry the Point, to weigh down

down all other Considerations, and to determin on either side, whether any Edition appear'd before the 25th of *March*, or no. If the Reader will give me the Liberty of Conjecture, I own my self inclin'd to think, that no Edition appear'd till after the Second Tome of Homilies was publish'd, and that the *Latin* Edition bearing Date 1563, was the very first; and that the several Impressions of the *English* Translation followed soon after. For that the *English* Translation was undoubtedly publish'd before the Sitting of the Parliament in 1566, will appear in the following Section.

C H A P. XVIII.

Some Passages relating to the Articles in the Year 1566.

THE Convocation met again in 1566; but Dr. Heylyn's *Abstract* shews us, that no Business was done or propos'd, except what related to a Subsidy, which they granted to the Queen.

But the Parliament had the Articles before them. For the Commons brought in a Bill to oblige the Clergy to subscribe them. This Bill (a) had its first reading on *Thursday, Dec. 5.* its second reading on *Tuesday Dec. 10.* and its third and last on *Friday Dec. 13.* 'Twas then sent to the Lords on *Saturday Dec. 14.* and read by them the first time on that Day. Now this Bill was the same with that for *sound Religion*, which was pass'd in the thirteenth of *Eliz.* and makes the twelfth Chapter of that Year; as will more fully appear afterwards. And conse-

(a) See Sir S. D'Ewes's Journal, p. 111, 132, 133, 184, 185.

quently there was a Design then on foot to oblige the inferior Clergy in general to subscribe the *English* Translation of the Articles; for the Title of the Articles is in that Bill recited in *English*. From whence it follows, that the *English* Translation, tho' it might possibly have been published in 1563. was undoubtedly publish'd by that time.

But this Design miscarried. Sir S. D'Ewes, if I understand him right, (b) imputes it to some sinister Counsel given to the Queen. Who gave the Queen that sinister Counsel, he does not tell us. I am apt to think, it might as well be said of Queen *Elizabeth*, as of *Levis* the Eleventh of *France*, that all her Council rode upon one Horse; that is, tho' she heard the Opinions of others, yet she followed her own Advice. And probably she did so in this very Case. However, 'tis observable, that the Bishops were zealous for the Passing of this Act. For there is in the Library of St. *John's* College in *Cambridge*, a rough Copy of a Petition (bestow'd upon that Society by the Reverend Mr. *Harbin*, whom I have already mention'd, p. 166.) interlined with Archbishop *Parker's* own Hand, and marked with his red Lead Pencil, which the Bishops then presented to the Queen for that Purpose. I will exhibit it at large. Only I must first advertise the Reader, that those Words which are printed in a different Character, are the Interlineations of Archbishop *Parker*, and that Strokes of the red Lead Pencil do sometimes guide to, and distinguish, the Interlineations.

To the Quenes most excellent Majestie.

‘ Most humbly beseechen your most excellent Majestie,
 ‘ your faithfull loving and obedient Subjects, the Archebys-

(b) p. 184.

shops and Byshops of both the Provinces within this your Majesties Realme, whos Names are herunder written, that it wold please your Highnes according to your accustomed benignitie, to have gracious Consideration of their humble Sute insuyng.

Wheras a Bill hath lately passed in your Majesties lower Howse of Parliament concerning Uniformitie in Doctrine and Confirmation of certeyn Articles agreed upon by thole Clergie of this your Majesties Realme, in the late Convocation called together by Commandement of your Majesties Writt accustomed and therby holden in the fift Yere of your Majesties most happie Reigne, which Bill was lately exhibited to your Highnes upper Howse of Parliament, with special Recommendation as wel at the first Delivery therof as agayn of late by Recommendation renuyed from the said lower Howse: and therupon was ones red in the said upper Howse, so it is, that we understande that the further reading of the said Bill in your upper Howse is stayed by your Majesties speciall Commaundement. Wherupon we your Highnes humble and faithfull Subjects thinke our selves bound in Conscience as wel to the Sacred Majestie of Almighty God as in respecte of our Ecclesiasticall Office and Charge, toward your Hignes and lovyng Subjects of your Realme to make our severall and most humble Sute unto your Majestie, that it may please the same to graunte, that the said Bill by Order from your Majestie may be red examined and judged by your Highnes said upper Howse with all Expedition, and that if it be allowed of, and do passe by Ordre there, it wold please your Majestie to give your Royall Assent therunto. The Reasons that enforce us to make this humble Peticion, are thies: First, The matter it self toucheth the Glorie of God, the Advancement of true Religion and the Salvation of Christian Sowles, and therfor ought principally and chieflie and before al other

things to be sought. Secondlie, In the Boke, which is now desired to be confirmed, are conteyned the principall Articles of Christian Religion, most agreeable to Gods Worde, publicklye synce the begynnyng of your Majesties Reigne professed, and by your Highnes Authoritie set furth and maynteaned. Thirdly, Diverse and sundry Errors, and namely suche as have been in this Realme wickedly and obstinately by the Adversaries of the Gospell defended, are by the same Articles condemned. Fourthly, Thapprobation of thies Articles by your Majestie shalbe a verie good Meane to establyshe and confirme all your Highnes Subjects in one Consent and Unitie of true Doctrine, to the great Quiete and Safetie of your Majestie and this your Realme, wheras now for want of a playn Certentie of Articles of Doctrine by Law to be declared, great Distraction and Dissention of Myndes is at this present among your Subjects and dailie is like more and more to encrease, and that with verie great Daunger in Policie the Circumstances considred, if the said Boke of Articles be now steyd in your Majesties Hand or (as God forbid) rejected. Fifthlye, considering, that this matter so narrowlye toucheth the Glorie of God, the Sinceritie of Religion, the Helth of Christian Sowles, the godlye Unitie of your Realme, with the Utilitie thereof, and the Daungers on the contrarie, we thought it our most bounden Dueties, being placed by God and your Highnes, as Pastors and chief Ministers in this Church, and suche as are to give a Reckenynge before God of our Pastorall Office, with all humble and earnest Sute to beseeche your Majestie to have due Consideration of this Matter, as the Governour and Nourse of this Church; having also an Accompt to rendre unto Almighty God, the King of Kings for your Charge and Office. Thus most gracious Sovereyn Ladie, your said humble Subjects moved with the Causes above rehearsed, besides diverse others here for Brevitie sake omitted, beseeche your most excellent Majestie

stie that this our Petition may take good Effecte, as the Weightynes of the Cause requireth and that before thende of this present Session of Parliament. And we according to our most bounden Dueties shall dailye pray to God, for the Preservation of your Majestie in Honor Helth and Prosperitie long to reigne.

Now the rough Copy of the Petition above recited is written on three Sheets of Paper, the Lines being very distant the one from the other, according to the Custom of Lawyers; and at the top of the inner Margin of the first Sheet are these Words (written, I am perswaded, with Archbishop Parker's own Hand, only with a different Pen and Ink) *viz. Exhibited to the Q. Majestye the 24th of Decembre anno 1566.* And a little lower on the same Margin are these Words (written by the same Archbishop) *viz. The Bill of Religion frist red of the lower Howse and sent up to the hier Howse and ther onys red and afterward steyd by Commandement from the Q. Majestie.* From all which it is plain, that the Spiritual Lords did not perswade the Queen to prevent the Passing of this Bill; but us'd their best Endevors to promote it, and obtain the Royal Assent. The Necessity of proving this Point will appear in the Sequel.

C H A P. XIX.

Proceedings of the Convocation in 1571, relating to the Articles.

I Pass on to the Convocation held in 1571, in which the Articles were revised.

The *Acts* of this Convocation perished in the Fire of London; but Dr. Heylyn's *Abstract* furnishes us with some imperfect Notices.

'Twas opened on *April* the third. The *Abstract* tels us, that *Dr. Whitgift* preached, his Text being *Acts 15. 6. in qua* (to use the Words of the *Abstract*) *de instituto & auctoritate synodorum, de inimicis ecclesiae, Puritantibus scilicet & Papistis, de usu vestimentorum & ornamentorum, & post de multis in futura Synodo reformatandis, tractabat.* The Sermon was never printed, but the original MS. is in *Lambeth Library*. And 'tis observable, that it takes no notice of any Design to revise the Articles; tho' that was most certainly done by this very Convocation. 'Tis probable therefore, that nothing of that kind was intended, till it was understood, that the House of Commons were resolved to have a Bill brought in to oblige the Clergy to subscribe the Articles.

On *April 7.* being the second Session, *Dr. John Elmer*, Archdeacon of *Lincoln*, was presented and confirmed Prolocutor. Which done, the *Abstract* has these Words; *Et tunc dictus Reverendissimus voluit & jussit, ut omnes de catu eorum, qui Articulis Anni 1562 hactenus non subscripserunt, modo iis subscribant; & quod omnes & singuli, qui iis subscribere noluerint aut recusaverint (si qui tales inveniantur) a dicta domo inferiori penitus excludantur.*

The third Session was on *Fryday, April 20.* the fourth on *Fryday April 27.* but nothing was done on either of them relating to the Articles. The fifth and Sixth Sessions were on *May 4, 11.* when we find these Words, *viz.*

Friday, May 4. the Bishops being assembled, and Prayers said, post tractatum aliquandiu inter Reverendissimum & Confratres suos secrete habitum, tandem unanimiter convenit, ut sequitur, viz.

That when the Book of Articles touching Doctrine shall be fully agreed upon, that then the same shall be put in print
by

by the Appointment of my Lord of Sarum, and a Price rated for the same to be sold.

Item, *That the same being printed, every Bishop to have a competent Number thereof to be publish'd in their Synods throughout their several Dioceses, and to be read in every Parish Church four times every Year.*

Fryday, May 11. the Bishops being met in a low Parlour at Lambeth, de & super rebus Ecclesiæ & libro articulorum de doctrina (ut apparuit) secrete semotis omnibus arbitris tractarunt ; which may perhaps have been the Subject of that two Hours Conference, which they had afterwards on Wednesday, May 23. Sess. 8.

On Wednesday, May 30. the Convocation was dissolved, &c.

The Reader can't but observe, that this Account is very short. However, by the Assistance of some other Particulars, I shall be able to enlarge it.

C H A P. XX.

Of that Copy of Wolf's Edition of the Articles, which was subscribed by the lower House of Convocation in 1571, and is now lodg'd in the Bodleyan Library, and which I have called Bod. 1.

IN the foregoing Collation I have exhibited the Variations made by correcting a Copy of *Wolf's* Edition, which was subscribed by the Lower House of Convocation in 1571, and which is now lodg'd in the *Bodleyan* Library, and denoted by *Bod. 1.*

That those who subscrib'd this Copy, were undoubtedly the Lower House of that Convocation which met in 1571, appears, not only from the se-

veral Endorsements of the Subscription Roll (of which I shall presently take notice) but also from the following Copy of the Subscription it self. Only observe, 1. That I have been forc'd to add Numbers, for a reason that will soon discover it self. 2. That this Roll consists of Two Pieces of Parchment, both of the same Breadth, the one pasted to the other. In the first or upper Piece the Subscriptions are written in Two Columns, and each of them generally makes Two or Three Lines: but in the second or lower Piece there is one Column only.

- 1 *Johannes Ælmerus*, Proloquutor.
- 2 *Thomas Godwynus*, Decanus Cantuar.
- 3 *Thomas Lawse*, Procurator Capituli Cantt.
- 4 *Andreas Peerson*, nomine Cleri Cant.
- 5 *Jo. Hyll*, Procurator Cleri Cant.
- 6 *Alexander Nowell*, Decanus D. Pauli London.
- 7 *Tho. Wattes*, Archidiaconus Midd. & Procurator Capituli London.
- 8 *Jo. Briggewater*, Arch. Roffen. & Procurator Cleri Roffen.
- 9 *Bartholomæus Busfellus*, Procurator Cleri Roffen.
- 10 *Johannes Garbrand*, Procurator Cleri Sarisburiensis.
- 11 *Joannes Yong*, Procurator Cleri London.
- 12 *Henricus Wright*, Procurator Cleri London.
- 13 *Gabriell Goodman*, Decanus Westmonaster.
- 14 *Guillielmus Latimer*, Archidiaconus Westmonaster.
- 15 *Franciscus Newton*, Decanus Winton.
- 16 *Guliel. Overtonus*, Procurator Capituli.
- 17 *Stephanus Cheston*, Archidiaconus Winton.
- 18 *Joannes Watson*, Archid. Surrey.
- 19 *Johannes Briggess*, Procurator Cleri Winton.
- 20 *Joannes Sprynt*, Procurator Cleri Winton.
- 21 *Johannes Pierse*, Decanus Ecclesiæ Christi Oxon.
- 22 *Aegidius Laurens*, Archidiaconus Wiltes.
- 23 *Thomas White*, Archid. Berks.
- 24 *Hen-*

- 24 *Henricus Worley*, Procurator Cleri *Cicist*.
- 25 *Guilielmus Hopkinson*, Procurator Cleri *Cicest*.
- 26 *Jo. Cottrell*, Archidiaconus *Wellen*. et Archidiaconus *Dorsett*.
- 27 *Adrianus Hawthorn*, Procurator Capituli et Cleri *Bathon*. et *Wellen*.
- 28 *Tobias Matthew*, Archidiaconus *Bathon*.
- 29 *Philippus Bisse*, Procurator Cleri *Bathon*. et *Wellen*.
- 30 (a) *Guillielmus Latimerus*, Decanus *Petriburgen*.
- 31 *Nicholaus Shepard*, Archidiaconus *Northampton*.
- 32 *Willielmus Fluyd*, Procurator Cleri *Petriburgen*.
- 33 *Petrus Morwin*, Procurator *Henrici Squier* Archidiaconi *Barstapolis*.
- 34 *Oliverus Whiddon*, Arch. *Totton*.
- 35 *Andreas Perne*, Decanus *Eliensis*.
- 36 *Joannes Whitgift*, Procurator Capituli et Cleri *Eliensis*.
- 37 *Thomas Ithell*, (b) alter Procurator Cleri *Elien*.
- 38 *Tho. Thornton*, Procurator Capituli *Oxon*.
- 39 *Galfridus Lewys*, Procurator Cleri *Oxon*.
- 40 *Jo. Argallus*, Procurator Cleri *Oxon*.
- 41 *Arthurus Saulus*, Procurator Ecclesiæ Cath. *Gloucestersensis* et *Bristolensis*.
- 42 *Guido Eyton*, Archidiac. *Gloscest*.
- 43 *Thomas Blage*, Procurator Cleri *Glocestrensis*.
- 44 *Anthonium Higgins*, Procurator Cleri *Gloucestersensis*.
- 45 (c) *Johannes Igulden*, substitutus pro Decano *Excestrensi*.
- 46 *Thomas Noke*, substitutus pro Decano *Vigornensi*.
- 47 *Gulielmus Turnbull*, (d) Procurato Capitulo *Wigorn*.
- 48 *Joannes Bullingham*, Archidiaconus *Huntingdon*, et Procurator Cleri *Wigorn*.

(a) This is written in the same Hand with Numb. 14.

(b) There is a small Stroke drawn thro' the Word *alter* ; so that I presume, 'twas struck out by the Writer.

(c) Here beginneth the second Column on the first piece of Parchment.

(d) 'Tis so written.

- 49 *Johannes Elmer*, Archid. *Lincoln*. et Procurator Cleri *Lincoln*.
- 50 *Jo. Longland*, Archidiaconus *Bucks*.
- 51 *Willielmus Rodd*, Archidiaconus *Bedford*.
- 52 *Joannes Belley*, Procurator Cleri *Lincol*.
- 53 *Rogerus Kelk*, Archidiaconus de *Stow*.
- 54 *Th. Byckley*, Procurator *Rich. Barber Arch. Leicesterensis*.
- 55 *Gregorius Garthe*, Procurator Capituli *Linc*.
- 56 *Thomas Turner*, Procurator *Thomæ Powell*, Archidiaconi *Wigorn*.
- 57 *Johannes Langford*, Procurator Cleri *Wigorn*.
- 58 *Lawrentius Nowell*, Decanus *Lycheseild*, et Archidiaconus *Derbie*.
- 59 *Th. Byckley*, Archid. *Stafford*. et Procur. Capituli *Lichfeld*.
- 60 *Thomas Chapman*, Proc. Cleri *Covent. & Lych*.
- 61 *Johannes Ellys*, Decanus *Heref*. et Procurator Capituli et Cleri *ibidem*.
- 62 *Edw. Cooper*, Archidiaconus *Heref*.
- 63 *Robertus Grinsell*, Archidiaconus *Salop*.
- 64 *Thomas Harley*, Procurator Cleri *Herefordensis*.
- 65 *Thomas Huett*, Præcentor *Meneven*. et Procurator Capituli *ibidem*.
- 66 *Edwardus Throlkeld*, Procurator *Willielmi Lussy*, Archid. *Carmardyn*.
- 67 *Willielmus Blethin*, Archidiaconus *Brechon*.
- 68 *Willielmus Blethin*, Procurator Capituli et Cleri *Landaven*.
- 69 *Ludovicus Gwyn*, Archidiaconus *Cardigan*, & Procurator Cleri *Meneven*.
- 70 *Ludovicus Williams*, Procurator Cleri *Menevensis*.
- 71 *Johannes Chepman*, Procurator Cleri de *Bristol*.
- 72 *Johannes Northbroke*, Procurator Cleri *Bristol*.
- 73 *Ludovicus Baker*, Archidiaconus *Landaven*, & Procurator Capituli et Cleri *Landaven*.

- 74 *Rolandus Thomas*, Decanus *Bang.* & Procurator Cleri *ibidem*.
- 75 *Owinus Owen*, Archidiaconus *Mirionith*.
- 76 *Rolandus Thomas*, Procurator *Edmundi Mevrycke* Archidiaconi *Bangor*.
- 77 *Johannes Roland*, Procurator Capituli & Cleri *Bangor*.
- 78 *Ludovic. Evans*, Cleri *Affaph*. Procurator.
- 79 *Guilhelmus Marston*, Procurator Cleri *Exon*.
- 80 *Guilhelmus Marston*, Procurator *Roberti Fisher*, Archidiaconi *Exon*.
- 81 *Johannes Pierse*, Procurator *Johannis Keinoll*, Archidiaconi *Oxon*.
- 82 Per me *Davidem Kempe* (e) *Alban*.
- 83 (f) *Richardus Chandler*, Archidiaconus *Sarum*, & Procurator Capituli *Sarum*.
- 84 *Anthonus Rushe*, Decanus Ecclesiæ *Cicestrensis*.
- 85 *Tho. Drant*, Archid. *Lewensis*, et Procurator Capituli *Cicestrensis*.
- 86 *Justinianus Lancastre*, Archidiaconus *Taunton*.
- 87 *Jo. Woolton*, Procurator Cleri *Exon*.
- 88 *Thomas Bolt*, Archidiaconus *Salop*.
- 89 *Jacobus Ellys*, Procurator Cleri *Petriburgen*.
- 90 *Rolandus Thomas*, Procurator *Hugonis Evans*, Decani *Affaph*.
- 91 *David Powellus*, Procurator Cleri *Affaphensis*.
- 92 *Thomas Aldrich*, Arch. (e) *Subbur*.
- 93 *Georgius Withers*, Archidiaconus *Colcestriæ*.
- 94 *Thomas Cole*, Archid. *Essex*.
- 95 *W. Daye*, Præpositus Collegii de *Eton*.
- 96 *Jo. Hyll*, Procurator *Rogeri Allen*, Archid. *Cornubiæ*.
- 97 *Lucas Gilpin*, Procurator *Jo. Parckar*, Archidiaconi *Eliens*.

(e) See p. 193. Note (d).

(f) Here beginneth the second piece of Parchment.

(g) 'Tis so written.

- 98 *Willielmus Maister*, Procurator domini *Johannis Salisburie*, Decani *Nordovic.* et *Richardi Underwood*, Archidiaconi ibidem. Et etiam Procurator Archidiaconi *Anglesey.*
- 99 *Johannes Walker*, Procurator Cleri *Norwic.* protestando.
- 100 *Johannes Igulden*, Procurator pro Decano *Bristolensi.*
- 101 *Matheus Carew*, Archid. *Norff.*
- 102 *Thomas Fowle*, Procurator Capituli Ecclesiæ Cathedralis *Norwicen.* protestando.
- 103 *Jo. Pratt*, Archidiaconus *Meneven.*
- 104 *Nicholaus Sympson*, Sacræ Theologiæ publicus prælector in ecclesia Cathedrali et Metropoli *Cant.*

This Roll is thus indorsed in a later Hand :

The Subscription of the Lower Howse of the Convocation of Canterburie.

And beneath that is another Indorsement in a different Hand from the former, *viz.*

The Subscription of the Lower Howse.

Every body will observe, that very many of the foregoing Subscribers were famous in their Time : and as their Names must and do appear in many Registers and authentic Monuments ; so their Hand Writing is well known. And the Roll which contains their Names, being so carefully fasten'd to the printed Copy, and purposely made of such a Breadth as should fit it (tho' the Parchment is for that Reason very narrow ; so that several Subscriptions of single Persons make two Lines even in the lower or second Piece of Parchment) it is manifest, that the Lower House subscribed this very Copy of Articles in a Body. And indeed

indeed, never did any Subscription carry more evident Marks of its being what it appears ; nor do I believe it possible for any Person that views it (as some Years since I did my self, tho' I am oblig'd to a Friend for my present Account of it) provided he be in any measure conversant in these Matters, to suspect any Fraud in this Case.

As for the Subscribers themselves, 'tis notorious, that they are all of them of the Southern Province. I must also make the following Observations concerning them.

1. That the Prolocutor subscribed at the Head of them, by virtue of his Office ; but repeated his Subscription afterwards upon the account of that double Capacity, by which he became a Member of the House. See Numb. 1, 49.

2. That diverse others, besides the Prolocutor, subscribed for themselves in a double Capacity. See Numb. 7, 8, 26, 27, 36, 41, 48, 58, 59, 69, 74, 77, 83, 85. To which must be added 14, 30.

3. That several subscribed for themselves even in a treble Capacity. See Numb. 61, 67, 68, 73.

4. That 'tis uncertain, in what Capacity some of them subscribed. See Numb. 95, 104.

5. That several subscribed by their Proxies ; and as the particular Names of the greater part of them are expressly mention'd ; see Numb. 33, 54, 56, 66, 76, 80, 81, 90, 96, 97, 98, 100. so only the Preferments of a few others are set down ; see Numb. 45, 46, 98, 100.

6. That several Persons subscribed for others, whose Proxies they were ; and yet did not subscribe for themselves. Thus *Igulden* subscribed for the Dean of *Exeter*, Numb. 45. *Morwin* for *Squier*, Numb. 33. *Noke* for the Dean of *Worcester*, Numb. 46. *Throlkeld* for *Lussy*, Numb. 66. and *Turner* for *Powell*, Numb. 56.

7. That

7. That *Walker* and *Fowle* subscribed *protestando*, Numb. 99, 102. What they meant by the addition of that Word, I am not able to affirm. But 'tis probable, they meant the same with those Persons, who protested in 1562; of which see *Chap. 6. p. 208.*

I will now cast the Names of the Subscribers into an Alphabetical Order.

<i>Elmerus (Elmer)</i>	1, 49	----- (<i>Jacob.</i>)	89
<i>Aldrich</i>	92	<i>Evans (Ludov.)</i>	78
<i>Allen</i>	96	----- (<i>Hugo</i>)	90
<i>Argallus</i>	40	<i>Eyton</i>	42
<i>Baker</i>	73	<i>Fisher</i>	80
<i>Barber</i>	54	<i>Fluyd</i>	32
<i>Belley</i>	52	<i>Fowle</i>	102
<i>Bethin</i>	67, 68	<i>Garbrand</i>	10
<i>Bisse</i>	29	<i>Garthe</i>	55
<i>Blage</i>	43	<i>Godwynus</i>	2
<i>Bolt</i>	88	<i>Goodman</i>	13
<i>Brigges</i>	19	<i>Grinsell</i>	63
<i>Briggewater</i>	8	<i>Gwyn</i>	69
<i>Bullingham</i>	48	<i>Harley</i>	64
<i>Busfellus</i>	9	<i>Hawthorn</i>	27
<i>Byckley</i>	59	<i>Higgins</i>	44
<i>Carew</i>	101	<i>Hopkinson</i>	25
<i>Chandler</i>	83	<i>Huett</i>	65
<i>Chapman</i>	60	<i>Hyll</i>	5
<i>Chepman</i>	71	<i>Ithell</i>	37
<i>Cheston</i>	17	<i>Keinoll</i>	81
<i>Cole</i>	94	<i>Kelk</i>	53
<i>Cooper</i>	62	<i>Kempe</i>	82
<i>Cottrell</i>	26	<i>Lancastre</i>	86
<i>Daye</i>	95	<i>Langford</i>	57
<i>Drant</i>	85	<i>Latimerus</i>	30
<i>Ellys (Johan.)</i>	61	<i>Latimer</i>	14

Laurens

Chap. XX.

Thirty nine Articles.

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Laurens	22	Rushe	84
Lawse	3	Salisburie	98
Lewys	39	Saulus	41
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Mewrycke	76	Thomas	74
Newton	15	Thornton	38
Nortpbroke	72	Turnbull	47
Nowell (Alex.)	6	Underwood	98
----- (Lawr.)	58	Walker	99
Overtonus	16	Watson	18
Owen	75	Wattes	7
Parckar	97	Whiddon	34
Peerson	4	White	23
Perne	35	Whitgift	36
Pierse	21	Williams	70
Powell (Tho.)	56	Withers	93
Powellus (Dav.)	91	Woolton	87
Pratt	103	Worley	24
Rodd	51	Wright	12
Roland	77	Yong	11

If the Reader compares this Catalogue with that of the Lower House in 1562, which he will find in Chap. 6. p. 209, 210, he must needs observe, that the Subscribers are partly different, and partly the same: and that the Names of the same Subscribers are spelt in this Subscription, partly as in the former, and partly in a manner somewhat different. This Difference is manifestly occasioned sometimes by the respective Persons writing their Names in a different Language. Compare Cole, Saulus, Walker; and also Godwynus and Hyllus, as they stand in this Catalogue, with the Names that answer them

them (for I presume they were the same Persons) in the Catalogue of 1562. The Names of some others were written by their Proxies; and might for that Reason easily vary from what they usually wrote themselves, or was written by another Proxy. Compare *Barber*, *Keinoll*, *Mewrycke*, *Salisbury*, *Squier*, with the same Names in the other Catalogue. To which I must add *Lussy*. For, since the Subscription of 1562 was wrought off, I have been assured from the Registry of the Diocese, that *William Lewson* was made Archdeacon of *Carmarthen* in 1554, and continued in that Dignity till 1583, when *Meredith Morgan* succeeded him. As for *Briggewater* and *Eyton*, if they are (as I believe) the same with *Bridgwater* and *Heton*, in the other Subscription, then they altered the Spelling of their Names.

The next Question is, when this Roll was subscribed, and upon what Occasion. 'Tis evident that 'twas subscrib'd whilst the Convocation sate. But the Registers of this Convocation are lost; and the Subscription bears no Date at all; nor is there any previous Form: and consequently the Roll it self does not shew, for what Reason the Subscription was made, or at what particular Time. But we have tolerable Information notwithstanding.

I have observed in the foregoing Chapter, that in *Dr. Heylyn's Abstract* of the second Session held on April the 7th, we have these Words, *Et tunc dictus Reverendissimus voluit & jussit, ut omnes de cœtu eorum, qui articulis Anni 1562 hætenus non subscripserunt, modo iis subscribant; & quod omnes & singuli, qui iis subscribere noluerint aut recusaverint (si qui tales inveniantur) a dicta domo inferiori penitus excludantur.* And accordingly in his *History of the Presbyterians* he

(a) gives us this Account ; *The first thing which followed the confirming of the Prolocutor, was a Command given by the Archbishop, That all such of the lower House of Convocation, who had not formerly subscribed unto the Articles of Religion agreed upon anno 1562, should subscribe them now ; or on their absolute refusal, or Procrastination, be expelled the House. Which wrought so well, that the said Book of Articles, being publickly read, was universally approv'd, and personally subscribed by every Member of both Houses, as appears clearly by the Ratification at the end of those Articles.*

'Tis evident therefore from the Doctor's *Abstract*, that the Lower House were immediatly required by the President to subscribe. But then, whereas the Doctor endeavors to prove, that they did all subscribe in obedience to this Injunction, from the mention which is made in the Ratification of a Subscription of the Lower House in 1571, he is certainly mistaken. For there was a twofold Subscription to the Articles made by the Lower House of this very Convocation, *viz.* one to this Copy of *Wolf's* Edition now under Consideration ; and another to the Articles as they were afterwards revised. That there was a Subscription to this Copy of *Wolf's* Edition, the Subscription Roll demonstrates ; and that the Subscription to this Copy could not be that Subscription, which is mentioned in the Ratification of 1571, will be exceedingly evident to such as consider, what Alterations were made in both the *Latin* and *English* Text of the Articles by this very Convocation ; Tables of which I shall exhibit in the next Chapter. Besides, that Ratification affirms, that the Lower House had *again* subscribed the Articles *before re-*

bearfed ; and 'tis notorious, that one of those Articles is the Twenty ninth : Whereas the Lower House could not be said to have subscrib'd the Twenty ninth Article, upon the account of their having subscrib'd the Copy now under Consideration. For this Copy has not that Article in it ; it having not been printed by *Wolf*, nor added with a Pen. 'Tis plain therefore, that as this Copy was subscrib'd by the Lower House of 1571 ; so also the same Lower House subscribed again, when the Articles were revis'd, and in so many places alter'd, and the Twenty ninth Article was added in both the *Latin* and *English* Text, tho' 'twas before wanting in all the Copies. For 'twas necessary, that those Corrections of the Articles should pass both Houses. And consequently that second Subscription is what the Ratification mentions ; and the Subscription made upon the Roll fastened to this Copy of *Wolf's* Edition, was (I presume) purely in Obedience to the President's Injunction at the opening of the Convocation.

I conceive therefore, that Matters were transacted thus. The Copy we are now discoursing on, has four blank Leaves sowed into the Book at the End of it, after 'twas bound up. If these Leaves were added, before the Subscription was made (as I see no Reason to doubt) I presume they were intended to receive the Subscriptions of such as had not subscribed in 1562. But the House, upon due Consideration of the Matter, resolved not barely to do what the President had enjoined, *viz.* to require the Subscription of such as had not subscribed before, but even to subscribe in a Body, so that such as had formerly subscribed, repeated their Subscription again ; and thereby the Unanimity of the House, and their joint Perseverance in the Truth

Truth which so great a Number of them had formerly professed, were more effectually declared.

Now when this Copy of *Wolf's* Edition was thus subscrib'd, it belong'd (I presume) to the President of the Convocation, and was intirely at his disposal as his own Property. But then, how 'twas separated from Archbishop *Parker's* other Papers, and consequently never came to *Bennet* College Library, I believe, none can determin. 'Tis certain, that this very subscribed Copy came into the Hands of Archbishop *Laud*. For in his *Speech* in the *Star-Chamber*, he tells us, that he had (not in his Office, or Public Registry, but) *in his own Hands* (that is, in his *Paper Study*, as he (*b*) elsewhere calls it) the Book of 1563 (that is *Wolf's* Edition) subscrib'd by all the Lower House of Convocation in the Year 1571, Dr. *J. Elmer* being at the Head of them, &c. And the same is now in the *Bodleian* Library, and came in as one of Mr. *Selden's* Books. Whether the Archbishop's *Paper Study* at *Lambeth* was a Room set apart for the Custody of such Papers, as were to be lodg'd in the Hands of the Archbishops themselves, and so descend to their Successors, and remain in their own immediate Custody, and not in their public Offices (for there is at present no Room call'd the *Paper Study*; and that Archiepiscopal Seat has undergon vast Alterations in and since those dismal Times) and whether upon this account Archbishop *Laud* said, that that Copy was in his own Hands; let others judge. 'Tis too plain, that every Corner of that great Prelate's Palace was shamefully pillaged; and no wonder that Mr. *Selden* got so great a Curiosity in such Times.

(*b*) History of his Troubles and Tryal, p. 268.

Now the Corrections made upon this Copy are but few ; and the Reader will find them in Art. 2. Numb. 24, 27. Art. 6. Numb. 23. Art. 9. Numb. 24. Art. 19. Numb. 2. Art. 21. Numb. 9. Art. 23. Numb. 2. Art. 25. Numb. 21. Art. 26. Numb. 19. Art. 27. Numb. 6.

If it be inquired, whether this Copy were corrected by the Record, or no ; I answer, that I presume it was not. For if my Conjecture offered in Chap. 13. be admitted, it manifestly varies from it. Besides, had it been corrected by the Record, the Word *sacrificium* would not probably have been first written, and then struck out again, at the end of the second Article. For that *hostia* was in the Record, according to the Correction at the end of *Wolf's* Edition, and as the *Bennet* College MS. reads, I think, can't be doubted. Wherefore I am of Opinion, that this Copy was corrected according to the Mind of the Person that prepared it for the House, or according as it appear'd reasonable to the House, upon its being read aloud in order for their Approbation previous to the Subscription. This will be evident, if we consider the Corrections themselves.

Those in Art. 19. Numb. 2. Art. 25. Numb. 21. Art. 26. Numb. 19. Art. 27. Numb. 6. were absolutely necessary to make the *Latin* true.

Those in Art. 2. Numb. 24, 27. were occasion'd by a manifest Defect of a Nominative Case after the Verb *esset*. It could not be doubted, what sort of Word the Context required ; and accordingly *sacrificium* was written at the end of the Article, which made the Sense complete. But it being observ'd, from the Correction at the end of the Book, that the Word was originally *hostia*, and in what place it ought to be inserted ; *sacrificium* was struck out at
the

the end, and *hostia* restor'd to that place, which was originally intended for it.

Those in Art. 9. Numb. 24. Art. 21. Numb. 9. Art. 23. Numb. 2. were made, the first to express the Sense more fully by rendring both the *Greek* Words in *Latin*; the second to make the Expression more natural by the Change of the Number; the third to prevent any Mistake by the use of an Abbreviation. That those in Art. 9. Numb. 24. and Art. 21. Numb. 9. were resolv'd on in the Convocation of 1562, does not appear. See Chap. 14. p. 237, 238.

That in Art. 6. Numb. 23. was evidently made to restore the true Order of the Books of the Old Testament, which is inverted in *Wolf's* Edition, probably by a Mistake of the Press, or of him that transcribed a Copy for the Printer's Use.

C H A P. XXI.

The Differences between the Latin and English Editions printed before, and in, the Year 1571; and the Agreements or Disagreements of the Bennet College English MS. of the same Year, with the respective English Editions.

I Must now proceed to give an account of the Revising of the Articles in the Year 1571. In order to it, 'tis necessary for me to exhibit the Differences between the *Latin* and *English* Editions printed before, and in, that Year; and also to observe, when the *Bennet College English MS.* which was signed by Eleven Bishops on *May 11. 1571*, agrees with the old or new *English* Editions.

Now those Differences which I at present take Notice of, are not in the bare placing of the same Words (of which there are only some few Instances, and those have been already noted in *Chap. I.* p. 164.) but in the Words themselves. And of this kind there is a greater Variety, than perhaps the Reader would have expected. For,

I. There is a difference in the general Titles, both *Latin* and *English*. This may best be seen in the Collation, and needs not to be repeated here.

II. There are differences in the particular Titles of many of the Articles, sometimes in one, at other times in both Languages. This appears by the following Table.

A R T. 2.

<i>Wolf.</i> Verbum dei verum hominem esse factum.	Octavo Copies.	} That the word or Son of God was made very man.
	MS. of 1571.	
<i>Day.</i> De Verbo five filio Dei, qui verus homo factus est.	Quarto Copies.	Of the word or Son of God, which was made very man.

A R T. 4.

<i>W.</i> Resurrectio Christi.	8vo.?	} Of the Resurrection of Christ.
<i>D.</i> De Resurrectione Christi.	MS. 4to.	

A R T. 6.

<i>W.</i> Divinæ scripturæ doctrina sufficit ad salutem.	8vo.	} The Doctrine of holy Scripture is sufficient to Salvation.
	MS.	

D. De

D. De divinis scripturis, 4to. Of the sufficiency
quod sufficient ad of the holy Scri-
salutem. ptures for Salva-
tion.

A R T. 7.

W. { De veteri Testa- 8vo. Touching }
D. { mento. MS. *'twas writ* } the old
Touching, } Testa-
but correct- } ment.
ed Of }
4to. Of }

A R T. 8.

W. Symbola tria, 8vo. } The three Creeds.
MS. }
D. De tribus Symbolis. 4to. Of the three Creeds.

A R T. 9.

W. Peccatum originale. 8vo. } Of original or
D. De Peccato originali. MS. } birth Sin.
4to. }

A R T. 13.

W. Opera ante Justifica- 8vo. } Works before Ju-
tionem. MS. } stification.
D. De operibus ante Ju- 4to. Of Works before Ju-
stificationem. stification.

A R T. 14.

W. Opera Supererogati- 8vo. } Works of Super-
onis. MS. } erogation.
D. De operibus supero- 4to. Of Works of Super-
gationis. erogation.

A R T. 15.

- W. Nemo præter Christum sine peccato. 8vo. } No Man is without Sin, but Christ alone.
 MS. }
 D. De Christo, qui solus est sine peccato. 4to. Of Christ alone without Sin.

A R T. 16.

- W. De lapsis post baptismum. 8vo. } Of Sin after Baptism.
 MS. }
 D. De peccato post baptismum. 4to. }

A R T. 18.

- W. Tantum in Nomine Christi speranda est æterna salus. 8vo. } We must trust to obtain Eternal Salvation only by the Name of Christ.
 MS. }
 D. De speranda æterna salute tantum in nomine Christi. 4to. Of obtaining Eternal Salvation only by the Name of Christ.

A R T. 23.

- W. Nemo in Ecclesia ministrat, nisi vocatus. 8vo. } No Man may minister in the Congregation, except he be called.
 MS. }
 D. De vocatione ministrorum. 4to. Of ministering in the Congregation.

A R T. 24.

- W. Agendum est in Ecclesia lingua quæ sit populo nota. 8vo. } Men must speak in the Congregation in such Tongue as the People understandeth.
 MS. }

D. De

Only remember, that B.
reads such a Tongue.

D. De precibus publicis
dicendis in Lingua
Vulgari.

4to. Of speaking in the
Congregation in
such a Tongue as
the People un-
derstandeth.

A R T. 26.

W. Ministrorum malitia
non tollit efficaci-
am institutionum di-
vinarum.

8vo. } The Wickedness of
the Ministers doth
not take away the
effectual Opera-
tion of God's Or-
dinances.
MS. }

D. De vi institutionum
divinarum, quod e-
am non tollat ma-
litia ministrorum.

4to. Of the unworthiness
of the Ministers,
which hinder not
the Effect of the
Sacraments.

A R T. 29.

*Both the Title and the Body of it are omitted in Wolf,
and the 8vo English Editions ; but they are inserted
in D. MS. and the 4to English Editions.*

MS. The wicked do not
eat the Body of
Christ in the use
of the Lord's Sup-
per.

4to. Of the Wicked,
which do not eat
the Body of Christ
in the use of the
Lord's Supper.

U

A R T. 33.

A R T. 33.

- W. Excommunicati vitandi sunt. 8vo. } Excommunicate
MS. } Persons are to be
avoided.
- D. De Excommunicatis vitandis. 4to. } Of Excommunicate
Persons, how they
are to be avoided.

A R T. 34.

- W. Traditiones Ecclesiasticae. 2vo. } Of the Traditions
MS. } of the Church.
- D. De Traditionibus Ecclesiasticis. 4to. }

A R T. 35, 36.

The Titles are wholly omitted in W. as also in the 8vo Copies; but in D. and the 4to English ones, they stand thus; viz. for the

35th.
De Homiliis.

35th.
Of Homilies.

36th.
De Episcoporum &
Ministrorum consecratione.

36th.
Of Consecration of
Bishops and Ministers.

In MS. the Title of the 35th Article is wanting; but that of the 36th is written over head in such a manner, as shews that it had been omitted.

A R T. 37.

- W. } De civilibus Magi- 8vo and } Of } civil
D. } stratis. Copy I. } Of } Magi-
MS. and } the } strates.
other 4to's. }

A R T. 38.

A R T. 38.

<i>W.</i> Christianorum bona non sunt Communia.	8vo.	} Christian Mens Goods are not common.
	MS.	
<i>D.</i> De illicita bonorum communicatione.	4to.	Of Christian Mens Goods, which are not common.

A R T. 39.

<i>W.</i> Licet Christianis jurare.	8vo.	} Christian Men may take an Oath.
	MS.	
<i>D.</i> De Jure jurando.	4to.	Of a Christian Mans Oath.

III. There are Differences in the Bodies of several Articles, sometimes in one, at other times in both Languages. These I shall distinguish by Numbers in the following Table.

A R T. 1.

<i>Latin.</i>		<i>English.</i>
No. 1. <i>Wolf.</i> } verus Deus,	Octavo	Copies. } true God, and he is everlasting.
<i>Day.</i> } æternus.	MS. of 1571.	
	Quarto	Copies. true God, everlasting.

A R T. 2.

2. <i>W.</i> } hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.	8vo.	} Sacrifice for all Sin, both original and actual.
	MS.	
<i>D.</i> }	4to.	} Sacrifice, not only for original Guilt, but also for all actual Sins of Men.

A R T. 5.

3. *W.* } essentia.
D. }

8vo. Essence.

MS. } Substance.
 4to. }

A R T. 6.

4. *W.* } aut ad salutis ne-
D. } cessitatem requi-
 ri putetur.

A. } or be thought re-
 } quisite as neces-
 MS. } sary to Salvation.

B. } or be thought re-
 } quisite necessary
 4to. } to Salvation.

5. *W.* } Nomine.
D. }

8vo. By the naming of.

MS. } In the name of.
 4to. }

6. *W.* Catalogus.

8vo. } The names and
 MS. } number.

D. De nominibus &
 numero.

4to. Of the names and
 number.

7. *W.* Ruth.

8vo. Ruth.

2. Regum.

2. Samuel.

Paralipom. 2.

2. Kings.

2. Samuelis.

2. Chronicles.

Esdrae 2.

2. Esdre.

Hester.

Hester.

Job.

Job.

Psalmi.

Psalms.

Proverbia.

Proverbs.

Ecclesiastes.

Eccles. or preacher.

Cantica.

Cantica, or song of
 Solomon.

Prophetæ majores.

4. Prophets the
 greater.

Prophetæ minores.

12. Prophets the less.

D. Ruth.

D. Ruth.	4to. } Ruth.
Prior liber Samu- elis.	MS. } The 1. Book of Sa- muel.
Secundus lib. Sa- muelis.	The 2. Book of Sa- muel.
Prior liber Regum.	The 1. Book of Kings.
Secundus liber Re- gum.	The 2. Book of Kings.
Prior liber Paralipom.	The 1. Book of Chronicles.
Secundus liber Pa- ralipomen.	The 2. Book of Chronicles.
Primus liber Ef- dra.	The 1. Book of Ef- dras.
Secundus liber Ef- dra.	The 2. Book of Ef- dras.
Liber Hester.	The Book of Hester.
Liber Job.	The Book of Job.
Psalmi.	The Psalms.
Proverbia.	The Proverbs.
Ecclesiastes, vel concionator.	Ecclesiastes, or preacher.
Cantica Salomo- nis.	Cantica, or songs of Solomon.
4. Prophetæ majores.	4. Prophets the greater.
12. Prophetæ mi- nores.	12. Prophets the less.

8. W. } Alios autem li-
D. } bros.

8vo. } As for
MS. } And } the other
4to. } books.

9. *W.* } ad exempla vitæ,
 } & formandos mo-
D. } res.

8vo. for Example, and
 for good Instru-
 ction of Living.

MS. } for Example of
 } Life, and Instru-
 } ction of Man-
 4to. } ners.

10. *W.* 3^{tius} & 4^{tus} Es-
 dræ.

8vo. 3 and 4 of Esdras.

Sapientia.

The book of Wis-
 dom.

Jesus filius Syrach.

Jesus the son of Sy-
 rach.

Tobias. Judith.

Judith. Tobias.

Libri Machabæo-
 rum 2.

Machabees 2.

D. Tertius Liber Esdræ.

4to. The 3^d Book of Es-
 dras.

Quartus Liber Esdræ.

The 4th Book of
 Esdras.

Liber Tobia.

The Book of Tobia-
 as.

Liber Judith.

The Book of Judith.

Reliquum Libri He-
 ster.

The rest of the book
 of Hester.

Liber sapientiæ.

The book of Wis-
 dom.

Liber Jesu filii Sirach.

Jesus the Son of Si-
 rach.

Baruch Propheta.

Baruch the Prophet.

Canticum trium pu-
 erorum.

Song of the 3. Chil-
 dren.

Historia Susannæ.

The Story of Su-
 sanna.

De Bel & Dracone.

Oratio Manasses.

Prior Liber Macha-
 bæorum.

Secundus Liber Ma-
 chabæorum.

Of

Of Bel and the Dragon.

The Prayer of Manasses.

The 1. Book of Machabees.

The 2. Book of Machabees.

MS. agrees with the 4to Editions, save that the Words the prophet are omitted after Baruch, and the Word the is inserted before Song.

Note also, that in MS. it had been written the first and the second (Book of Esdras) but the Words first and second are struck through, and the Words third and fourth are written over them.

ART. 7.

11. W. } tam in { quam	8vo. } both in the old
veteri { novo.	MS. } and new Testa-
(testa- {	ments.
mento {	
under- { quam in	4to. both in the old and
D. } stood) { novo.	new Testament.

12. W. } a Deo data per	8vo. given by Moses.
D. } Mosen.	MS. } given from God
	4to. } by Moses.

ART. 8.

13. W. Apostoli-	(Sym-	8vo. }
cum	bolum	MS. }
D. Apostolo-	{ under-	4to. }
rum	stood)	

Apostles Crede.

A R T. 9.

- 14 *W.* } ab originali ju- 8vo. far gon from his for-
 D. } stitia quam lon- mer righteousnes,
 } gissime distet. which he had at
 } his Creation.
 } MS. far gon from o-
 } riginal Righteous-
 } ness.
 } 4to. *The same, only insert his.*
- 15 *W.* } propendeat. 8vo. given }
 D. } MS. } inclined } to.
 } 4to. }
- 16 *W.* } concupiscat. 8vo. desireth.
 D. } MS. } lusteth.
 } 4to. }
- 17 *W.* } renatis. 8vo. ^{them that} are baptized.
 D. } MS. ^{be} } regenerated.
 } 4to. ^{are} }
- 18 *W.* studium. 8vo. }
 D. studium carnis. MS. } desire of the flesh.
 } 5to. }

A R T. 10.

- 19 *W.* } opera, quæ } sint. 8vo. } works pleasant and
 D. } Deo grata } sunt. MS. } acceptable to God.
 } 4to. }
- 20 *W.* } cooperante. 8vo. } working in.
 D. } MS. }
 } 4to. working with.

A R T. 13.

A R T. II.

21. *W.* } *est.*
D. }

8vo. it is.

MS. *It had been written it is, but it is struck out again.*

4to. is.

22. *W.* } *plenissima.*
D. }

8vo. full.

MS. } *very full.*
 4to. }

23. *W.* } *Deo.*
D. }

8vo. } *to God.*
 4to. }

MS. *it had been written unto God ; but the Syllable un is struck out again.*

A R T. 13.

24. *W.* } *Immo cum.*
D. }

8vo. But because.

MS. } *Yea rather for*
 4to. } *that.*

25. *W.* } *habere non du-*
D. } *bitamus.*

A. } *we doubt not but*
 MS. } *they have.*

4to. }
 B. *the same, only read that they.*

A R T. 14.

26. *W.* } *præcepta sunt*
D. } *vobis.*

8vo. are commanded.

MS. } *are commanded to*
 4to. } *you.*

A R T. 15.

A R T. 15.

27. *W.* } semel factam. 8vo. made once forever.
D. } MS. } once made.
 4to. }
28. *W.* } sed nos reliqui, e- 8vo. but we the rest, al-
D. } tiam baptizati. tho we be bapti-
 zed.
 MS. but we the rest, al-
 tho baptized.
 4to. but all we the rest,
 altho baptized.

Note, that in MS. the Word all had been written also before baptized, but 'tis blotted out again.

29. *W.* } tamen offendi- 8vo. yet we
D. } mus. MS. yet we all } offend.
 4to. yet

A R T. 16.

30. *W.* } Non omne pec- 8vo. Every deadly sin
 } catum mortale willingly commit-
 } post baptismum ted after baptism
 } voluntarie per- is not.
D. } petratum est. MS. } Not every deadly
 } sin willingly com-
 } mitted after bap-
 4to. } tism is.
31. *W.* } locus pœniten- 8vo. } place for peni-
D. } tiæ. MS. } tence.
 4to. grant of repentance.
32. *W.* pœnitentiæ. 8vo. }
D. veniæ. MS. } forgiveness.
 4to. }

33. *W.*

33. *W.* } *resipiscentibus.* 8vo. repent, and amend
 D. } their lives.
 MS. }
 4to. } repent.

A R T. 17.

34. *W.* } *suo consilio, no-* 8vo. constantly decreed.
 } *bis quidem oc-* MS. } constantly decre-
 } *culto, constan-* ed, by his Coun-
 D. } *ter decrevit.* 4to. } sel secret to us.

35. *W.* } *a maledicto.* A. }
 D. } MS. } from Curse.
 4to. }
 B. from the Curse.

36. *D.* *Unde qui tam præ-* 8vo. Whereupon such as
 claro Dei benefi- have so excellent
 cio sunt donati. a Benefit of God
 given unto them.
 W. reads the same, only MS. } Wherefore they
 omitting Dei. } which be indued
 } with so excellent
 4to. } a Benefit of God.

37. *W.* *unigeniti.* 8vo. }
 D. *unigeniti ejus.* MS. } his only begotten.
 4to. }

A R T. 18.

38. *D.* *Sunt et illi ana-* 8vo. They also are to be
 thematizandi. had accursed and
 abhorred.
 W. reads the same, only MS. } They also are to
 omit et. 4to. } be had accursed.

46. *W.* Ideo. 8vo. }
D. Ideoque. MS. } Wherefore.
 4to. }

A R T. 22.

47. *W.* } conficta.
D. } MS. } feigned.
 4to. } invented.

A R T. 24.

48. *W.* verbo Dei. 8vo. the word of God.
D. verbo Dei, & primi- MS. } the word of God,
 titivæ ecclesiæ and the Custom
 consuetudini. of the primitive
 4to. } Church.

A R T. 25.

49. *W.* } notæ.
D. } MS. } badges and tokens.
 4to. } badges or tokens.

50. *W.* in nobis. 8vo. }
D. in nos. MS. } in us.
 4to. }

51. *W.* } unctio.
D. } MS. } annoying.
 4to. unction.

52. *W.* quomodo nec pœ- 8vo. in which fort nei-
 nitentia. ther is penance.
D. omitted. MS. }
 4to. } omitted.

53. *W.* } effectum.
D. }

8vo. effect and operation.
 MS. } effect or operation.
 4to. }

ART. 26.

54. *W.* } nomine.
D. }

8vo. }
 MS. } name.
 4to. }

But remember, that the Word nature was written in this place ; tho' twas blotted out again (I presume) before the Word name was written.

55. *W.* } fed Christi nomine agant, ejusque mandato & autoritate ministrant.
D. }

8vo. } but do minister by
 MS. } Christs commission and authority.
 4to. } but in Christs (name understood) and do minister by his commission and authority.

56. *W.* } institutorum
D. } Christi.

A. God's ordinances.
 B. God's ordinance.
 MS. } Christs ordinance.
 4to. }

57. *W.* } percipiunt.
D. }

8vo. } receive.
 MS. }
 4to. } do receive.

58. *W.* } malos ministros.
D. }

8vo. such.
 MS. }
 4to. } evill ministers.

ART. 27.

A R T. 27.

59. *W.* } fed etiam est fig- 8vo. but it is also a sign
D. } num regenera- and seal of our
tionis. new birth.

MS. } but is also a sign
4to. } of regeneration
or new birth.

*Remember, that in
MS. it had been
written it is; but the
Word it is blotted out.*

60. *W.* } atque (de under- 8vo. and our
D. } stood) adoptione MS. }
nostra. 4to. } and of our } adop-
tion.

A R T. 28.

61. *W.* } communicatio. 8vo communion. }
D. } (twice) MS. 'twas writ
communi-
on, but cor- } (twice)
rected par-
taking.
4to. partaking. }

62. *W.* } Panis & vini tran- 8vo. } Transubstantiati-
D. } substantiatio. } on, or the change
of the substance
of bread and wine
into the substance
of Christs body
MS. } and blood.
4to. Transubstantiation,
or the change of
the substance of
bread and wine.

63. *W.*

63. *W.* } evertit.
D. }

8vo. perverteth.
 MS. } overthroweth.
 4to. }

64. *W.* } tantum cœlesti &
D. } spirituali ratio-
 ne.

8vo. after an heavenly
 and spiritual man-
 ner only.

MS. } only after an hea-
 venly and spiritu-
 4to. } al manner.

*Remember, that only was
 here written again, but 'tis
 struck out. MS.*

65. *W.* } Autem.
D. }

8vo. } But.
 MS. }
 4to. And.

66. *W.* } nec.
D. }

8vo. or.
 MS. } nor.
 4to. }

ART. 29.

67. *W.* 'tis wanting.
D. 'tis expressed.

8vo. 'tis wanting.
 MS. } 'tis expressed in the ve-
 4to. } ry same Words in both.

*That marginal Reference in
 this Article which is peculiar
 to the Copy E, I shall remind
 the Reader of in due time.*

ART.

A R T. 31.

68. *W.* } semel facta. 8vo. once made for ever.
D. } MS. } once made.
 4to. }

69. *W.* } propitiatio. 8vo. pacifying of Gods
D. } displeasure.
 MS. } propitiation.
 4to. }

70. *W.* } blasphema. 8vo. } forged.
D. } MS. }
 4to. blasphemous.

A R T. 33.

71. *W.* } excommunicatus. 8vo. } excommunicate.
D. } MS. }
 4to. excommunicated.

A R T. 34.

72. *W.* } probata. 8vo. } approved.
D. } 4to. }
 MS. appointed.

73. *W.* } ut qui. 8vo. } as one that
D. } MS. }
 4to. as he that.

A R T. 35.

74. *W.* } singulos titulos. 8vo. } the titles.
D. } MS. }
 4to. the several titles.

75. *W.* } continet. 8vo. } do } contain.
D. } MS. }
 4to. doth }

76. *W.* } his temporibus.
D. }

8vo. } this time.
 MS. }

4to. these times.

77. *W.* } prior tomus ho-
 miliarum, quæ
 editæ sunt tem-
 pore Edwardi
 sexti: Itaque
 eas in Ecclesiis
 per ministros
 diligenter &
 clare, ut a po-
 pulo intelligi
 possint, recitan-
 das esse { *W.*
 { *D.* } judicamus. *D.*

8vo. the former Book,
 which was set forth
 at London under
 Edward the sixth,
 and therefore are
 to be read in
 our Churches by
 the Ministers dili-
 gently, plainly,
 and distinctly, that
 they may be un-
 derstood of the
 people.

MS. the former book,
 which was set forth
 in the time of Ed-
 ward the sixth,
 and therefore are
 to be read in our
 Churches by the
 ministers diligent-
 ly, plainly, and di-
 stinctly, that they
 may be under-
 stood of the
 People.

4to. the former book of
 homilies, which

were set forth in the time of Edward the sixth:
 and therefore we judge them to be read in Church-
 es by the ministers diligently and distinctly, that
 they may be understood of the People.

78. *W.*

78. *W.* Catalogus. 8vo. } The names.
 D. De nominibus. 4to. } Of the names.
79. *W.* De otio seu foci- 8vo. Against idleness.
 dia. Of repentance.
 De pœnitentia. MS. } Of repentance.
 D. Of repentance. } Against idleness.
 Against idleness. } Against rebellion.
 Against rebellion. 4to. }
 Note, *That in MS. the Ti-
 tle of the last Homily is
 squeezed in, as I observ'd
 in the Collation, p. 135.*

A R T. 36.

80. *W.* } Edwardi sexti. 8vo. } of the most noble
 D. } King Edward the
 MS. sixth.
 4to. of Edward the sixth.
81. *W.* } prædicti. 8vo. }
 D. } MS. } aforenamed.
 4to. }
 *But remember, that in
 MS. it was written a-
 foresaid ; but the Sylla-
 ble said is blotted out, and
 named is written over
 head.*

82. *W.* rite, ordine. 8vo. }
 D. rite, atque ordine. MS. } rightly, orderly.
 4to. }

A R T. 37.

83. *W.* jure sum- }
 mam } habet. 8vo. }
 D. summam } MS. } hath the chief.
 } 4to. }

84. *W.* five non. 8vo. }
 D. five civiles. MS. } or not.
 } 4to. or civil.

85. *W.* }
 D. } five civiles. 8vo. or no.
 } MS. }
 } 4to. } or temporal.

86. *W.* } Leges } civiles. 8vo. The civil Laws.
 D. } regni. MS. } The Laws of the
 } 4to. } Realm.

A R T. 38.

87. *W.* } pauperibus elee- 8vo. liberally to give
 } mosynas beni- alms according to
 D. } gne distribuere. his ability.
 } MS. }
 } liberally to give
 } alms to the poor
 } according to his
 } 4to. } ability.

A R T.

A R T. 39.

88. <i>W.</i> Christi-	} religio-	8vo.	} Christian religion.
anam		MS.	
<i>D.</i> Christi-	} nem.	4to.	
anorum			

IV. There are Differences occasion'd by Mistakes of the Press.

In the *Latin Text*.

A R T. 9.

W. Græce.

Day. Greci.

A R T. 12.

W. expiari.

D. expiare.

A R T. 15.

W. efflet is inserted.

D. efflet is omitted.

That Efflet ought to have been inserted, is manifest from the MS. of 1562, and also from that MS. by which Bod. 2. was corrected, and from the English Translation, whether in 8vo or 4to. And I have accordingly found it in some of Day's Copies. 'Twas therefore omitted by Mistake at first (particularly in that Copy, which the Latin Text expresses in the Collation) and afterwards 'twas inserted whilst the Sheet was working off.

A R T. 17.

W. diserte.

D. deserte.

X 3

A R T.

ART. 19.

W. Ecclesiæ.

D. Ecclesia.

W. exiguntur.

D. exigantur.

The Translation proves Day's Mistake.

ART. 23.

W. cooptati.

D. coaptati.

ART. 25.

W. patim.

D. partim.

W. institutam.

D. institutum.

W. habeat.

D. habeant.

ART. 26.

W. sint.

D. sunt.

It must be sint to agree with præsent, in which both Wolf and Day agree. Otherwise 'twould be uncertain; for quanquam (which is of the same Nature with quamvis) is used indifferently in our Articles with an Indicative or Subjunctive Mood. Thus in the Ninth Article 'tis astringat, and in the Twelfth 'tis possunt.

W. pertinent.

D. pertinet.

ART. 27.

W. suffipientes.

D. suscipientes.

ART.

A R T. 28.

W. elevabatur.

D. elevebatur.

In the English Text.

A R T. 15.

clearey in some Quarto Copies instead of clearly.

A R T. 17.

do for to in the Copy H. in Numb. 27.

A R T. 23.

Some Words are transpos'd into Nonsense in L (if that Copy ought to be reckoned amongst those of 1571) at Numb. 19. And the Copy I reads in for into at [].*

A R T. 34.

Some Quarto Copies read and instead of or, tho' the Latin is five.

The bare Inspection of the several Places (especially if the *Latin* and *English* Texts be compared, and the little Notes I have sometimes added, be considered) will convince any Man, that in all the foregoing Instances (to which I could have added some others) the Difference is occasion'd by a Mistake of the Press, either in *Wolf's* or *Day's* Edition.

C H A P. XXII.

That the Latin Text of the Articles was revised, and an authentic English Translation of them was passed, by the Convocation of 1571.

THAT the *Latin* Text of the Articles was revised, and an authentic *English* Translation of them was passed, by the Convocation of 1571, has been generally taken for granted. But good Proof of these Matters may be justly expected, because they are of great Importance. Now tho' the Records of this Convocation are lost, yet the Tables exhibited in the preceding Chapter afford us substantial Proof; and do also in a good measure discover the gradual Progress of the Convocation therein.

To make this evident, I shall distinctly consider the *Latin* and *English* Texts.

That the Convocation did not, before this Year, prepare or pass any *English* Translation of the Articles agreed on in 1562, appears from what I have already written. But the *Bennet College English* MS. signed by Eleven Bishops on the 11th of May in this Year, shews that an *English* Translation had been under their Consideration. And that it was afterwards finished by them, and also printed, and that it is the same with the *Quarto* Editions of this Year, I shall evince in the following Manner.

It must be observed, that the Two *English* Copies A and B, which were printed before 1571, do exactly agree with each other in Words (for I take no notice at present of different Spellings and Pointings, which depend upon the Fancy or Oversight of him that corrects the Press) except in
Five

Five Instances; *viz.* Numb. 4, 25, 35, 45, 56, of the Third Table exhibited in the 21st Chapter, p. 284, &c. And every one of those Instances are such arrant Trifles, as might be occasioned by mere Chance. And therefore, I think, there is in Reality no Difference between those Two Editions; no such Difference I mean, as necessarily implies, that the Translation was purposely and designedly altered by the Author, or any other Person, in any one of those Particulars. However, because possibly some Persons may be inclined to think, that some one, or more, or perhaps every one, of the foregoing Instances, might really be intended by the Author or Corrector of that Translation; therefore at present I shall affirm no more, than what no Man that has Eyes and Honesty can deny, *viz.* That A and B are undoubtedly the very same Translation, except in the Five Instances above-mentioned.

Now tho' the aforesaid Translation was made by a private Hand; yet, when the Convocation undertook to make an authentic Translation, they began upon the Groundwork of the Old one (*viz.* that of the Copies A and B) correcting it in various Places, and afterwards getting it transcribed, that it might pass by Subscription.

'Tis impossible for any Man to doubt of this, who considers the notorious Agreement between the *Octavo* Copies and the *Bennet College English MS.* in the most minute Trifles throughout, excepting only some Instances, which I shall presently take farther Notice of, and which are comparatively speaking wonderfully few. Inso-much that I dare affirm, that no Two Men in the World cou'd separatly translate the said Articles, without making Ten times (I should rather say,

say, an hundred times) greater Difference in their respective Versions, than can be pretend-
ed between the *Octavo* Editions, and the *English*
MS.

And whereas the Copies A and B differ from each other in Five Instances, the MS. evidently agrees with A, in opposition to B, in the Four first of them; and as for the Fifth, *viz.* Numb. 56. 'tis a mere trifle. I conclude therefore, that the *Bennet College English* MS. of 1571, is a Correction of the old Translation, of which we have Two Editions now extant in *Octavo*, and particularly, that it was made upon that very Edition of the Copy A.

But then, as the *Collation* and the Tables in the preceding Chapter shew, several Corrections appear in the MS. it self, *viz.* in the Title of the Seventh Article, in the Second Table, p. 279. and in Numb. 10, 21, 23, 28, 54, 59, 61, 64, 79, 81, of the Third Table, p. 287, &c. which Corrections are in all no less than Eleven. Now it can't be doubted, but that Four of these, *viz.* Numb. 10, 28, 54, 64, were Mistakes of the Transcriber, which he took care to rectify in Conformity to the Copy set him. To which, I think, Numb. 23, 81, must be added. For he had manifestly varied from the old Translation; and the Corrections do only restore the old Readings. As for the rest, *viz.* that in the Title of the Seventh Article, and Numb. 21, 59, 61, 79, of the aforesaid Third Table, the Four first of them are manifestly design'd Variations from the Old Translation, and the Fifth is manifestly an Additton to it (the Homily against Rebellion not having been published, when that Translation

flation was made) and they were all of them most probably entred in the Copy, either before 'twas subscribed on the 11th of *May*, or else afterwards by the joint Consent of the Subscribers.

It must also be observed, that in *Wolf's* Edition, from whence the Old Translation seems to have been principally made, both the Title and the Body of the Twenty ninth Article, and the Titles of the Thirty fifth and Thirty sixth Articles, are wanting; and accordingly they are wanting in the Old Translation. But in the MS. of 1571, the Title and the Body of the Twenty ninth Article are added, conformably to the *Bennet College Latin* MS. of 1562. And tho' the Titles of the Thirty fifth and Thirty sixth Articles were both of them omitted in the *English* MS. yet the latter was added afterwards. See the *Collation* and the Tables.

Wherefore I conclude, that, whosoever corrected the Old Translation (which was probably done by, or under the Direction of, A. Bp. *Parker*) not only made some few Additions (for both the Title and the Body of the Twenty ninth Article are inserted, the Title of the Homily against Rebellion is subjoined to the rest in the Thirty fifth Article, and the Title of the Thirty sixth Article is written overhead) but also transposed the Words *for us* in the Third Article (as appears by the *Collation*, and in p. 164.) and corrected the Title of the Seventh Article (as appears in p. 279.) and also corrected the Bodies of diverse other Articles. For the *English* MS. differs from the Old Translation in Numb. 2, 3, 5, 7, 8, 9, 10, 12, 14, 15, 16, 17, 21, 22, 24, 26, 27, 28, 29, 30, 33, 34, 36, 38, 39, 40, 41, 47, 48, 49, 52, 53, 56, 58, 59, 60, 61, 63, 64, 67, 68, 69, 72, 77, 79, 85, 86, 87. To which I must add, that he corrected also the Title of the Thirty seventh Article.

Article. For that the Omission of the Word *The* (which surely ought to have been inserted in the Copy I, as well as in the other *Quarto* Copies of that Year) is a Fault of the Press, and consequently that the Insertion of it is a Correction of the Old Translation, can't be doubted. And thus Matters stood, with respect to the *English* Text of the Articles, on the 11th of *May* 1571.

Now it must be observed, First, That whensoever the *English* MS. of 1571, differs from the Old Translation, it constantly agrees with the printed *Quarto* Copies of the same Year; except in the Title of the Twenty ninth Article, and in Numb. 10, 14, 17, 28, 29, 39, 72, 77. Secondly, That the said MS. agrees with the said *Octavo* Copies in opposition to the Old Translation in the *Quarto*'s, not only in the Titles of Article the 2d, 6th, 8th, 13th, 14th, 15th, 18th, 23d, 24th, 26th, 33d, 38th, 39th; but also in Numb. 1, 6, 11, 20, 31, 51, 55, 57, 62, 65, 70, 71, 73, 74, 75, 76, 78, 80, 84, of the so frequently mentioned Third Table of the Twenty first Chapter. Wherefore, since no Man in his Wits can conceive, that these Alterations, in which the *Quarto*'s of this Year do so unanimously and exactly agree, in opposition to the old Translation in the *Octavo*'s, were made otherwise than by the Authority of that Convocation, which (as the MS. demonstrates) had already made so many others, which appear in the same printed Copies, and were never separately published in any Edition whatsoever: I conclude, that after those Corrections of the old Translation were made, which actually appear in the MS. the Convocation proceeded to make diverse others; Part of which were intirely new, *viz.* those in the Titles of Art. 2, 6, 8, 13, 14, 15, 18, 23, 24, 26, 33, 35, 38, 39, and the before

fore mentioned Numb. 1, 6, 11, 20, 31, 51, 55, 57, 62, 65, 70, 71, 73, 74, 75, 76, 78, 80, 84; to which must be added the Transposition of *tongue knowen* in Numb. 66. of the Thirty fifth Article. Others, *viz.* Numb. 10, 14, 17, 28, 29, 77, of the aforesaid third Table, are only Improvements of diverse that had been already made. For in these Instances the MS. generally differs very little from the *Quarto's*, which I shall now begin to call the New Translation; and 'tis evident, that every one of them is a gradual Alteration from the reading of the Old, to that of the New Translation.

As for Numb. 39, 72, wherein the MS. equally differs from both Translations, which agree in Opposition to it; 'tis notorious, that the old Readings are restored, which had indeed been changed, but without the final Approbation of the Convocation.

I must add, that whereas in Numb. 4, of the third Table, the MS. agrees with A, in Opposition to B, the Case is manifestly this. The new Translation was grounded upon a Copy of the Edition A, and the Word *as* accordingly remained in the MS. on May 11th 1571, when that MS. was signed: but afterwards the Word *as* was designedly omitted, and thereby the Reading of the new Translation became the same, which was in B beforehand.

I proceed to the revival of the *Latin* Text, wherein *Day* differs from *Wolf*, in various Respects.

There is a manifest difference in the Titles of Art. 2, 4, 6, 8, 9, 13, 14, 15, 16, 18, 23, 24, 26, 33, 34, 38, 39; Besides that the Titles of the 29th, 35th, and 36th, are found in *Day*, but not in *Wolf*. That these Corrections were designedly made, appears at first sight from the Nature of them. And that they were also made by Authority of Convocation, is evident. For, first, it can't be
con-

conceiv'd, that any private Person would dare to make so great a Variety of Corrections. Secondly, and chiefly, these Corrections are manifestly conformable to the Readings of the New Translation, which (as has been already shewn) was settled by the Authority of Convocation. The Titles of Art. 4, 9, 16, 34, are corrected, and that of Art. 36. is added, in a manner exactly answerable to the *English* MS. it self, which Eleven Bishops subscrib'd. And in other Instances (except the 23d and 24th, of which I shall treat in the 25th Chapter) the Harmony between the *Latin* of *Day* and the New Translation, is notorious, and must needs have proceeded from the same Authors.

As for the Alterations in the Bodies of the Articles themselves, they may be found in Numb. 6, 7, 10, 11, 13, 18, 19, 32, 36, 37, 38, 42, 43, 44, 46, 48, 50, 52, 67, 77, 78, 79, 82, 83, 84, 86, 88. Part of these may be attributed to Chance: but the greater Number were undoubtedly designed.

Those that were undoubtedly designed, are Numb. 6, 7, 10, 18, 32, 36, 37, 38, 44, 48, 52, 67, 78, 79, 84, 86; of which no less than Twelve, *viz.* Numb. 7, 18, 32, 36, 37, 38, 44, 48, 52, 67, 79, 86, do exactly answer to what we find in that *English* MS. which was actually signed on the 11th of *May*; and they were therefore certainly resolv'd on by the same Persons. As for Numb. 10, the *Latin* exactly agrees with the *English* MS. except that nothing answerable to the Word *propheta* (after *Baruch*) is found in the MS. From whence it is evident, that this large Correction was resolv'd upon in Convocation, excepting only one Word; nor can we doubt, but that that one Word, and the three remaining Corrections, *viz.* Numb. 6, 78, 84, which appear

pear in print in Company with, and never separate from, the rest, were authentically added.

Those which, I imagin, proceeded from Chance (by the Mistake of the Press, or of him that transcrib'd the Copy for it) are Numb. 11, 13, 19, 42, 43, 50, 77, 82, 83, 88; to which I may add Numb. 46. I believe there will be no doubt about five of them, *viz.* Numb. 11, 13, 19, 43, 88, especially if the *English* Translation be observed. As for the rest, in Numb. 42. the *English* shews, that *scripto* (which is found in the *Bennet* College MS. of 1562, and in *Wolf's* Edition) is faultily omitted. In Numb. 50, and 77, *Wolf's* Readings best sute the *English*. In Numb. 82, the Word *atque* is not rendred in the *English*; and it might easily be added between *rite* and *ordine* by the Copist, or the Compositor at the Press, by reason of it's coming regularly the very next Word after *ordine*. For how many Mistakes are occasioned by the Nearness of a Word, or it's Chiming in a Man's Ears? In Numb. 83, the *English* does not express *jure* (as neither is *justa* translated in the very same Article) but surely it might be dropt without Design. Touching Numb. 46, let others judge. The Addition of *que* was needless: but yet perhaps it might not be casual. And indeed, if the Reader shall chuse to attribute several of the other Instances to Design, rather than to Chance, I shall not be fond of contending.

To conclude this Point, the Corrections actually made and subscribed in the *Bennet* College *English* MS. of 1571; the rest that appear in company with them in all our printed *English* Copies of that Year; the sutable Alterations of the *Latin* to reduce it to an exact Conformity with the *English*; in a Word, the Harmony and Correspondence of the Text in both Languages, as it stands altered in the respective

five Editions of the same Year, when the Convocation notoriously began a Correction of the *English*; I say, these Particulars jointly considered, do undeniably evince, that as the Convocation actually began, so they certainly carried on, and completed, their Corrections of the Text both *English* and *Latin*, and that the several Alterations which appear in *Day's Latin* (that Exception being now repeated which I made before in p. 310) and the new *English* Translation (excepting such as may justly be ascribed to Chance in either of them) are warranted by the Authority of Convocation.

As for the Reasons of the several Alterations, they generally prove themselves, if both Texts be compared together. It must be considered, that the *Latin* Text is the Original; and 'tis manifest, that the far greatest Part of the *English* Corrections were intended to make the new Translation express the Original more properly, more intelligibly to an ordinary Reader, or otherwise more suitably to the Mind of that Convocation (sometimes perhaps by causing it to run more smoothly, or the like) than the old one did. In some Instances the *Latin* is altered in Conformity to those Readings which the new Translation took from the old, even when the old manifestly left that *Latin* Copy which it was made from. In other Instances the *Latin* and the *English* are altered both together, that they may jointly express the Church's Sense, in a more agreeable Manner, or more fully, than before. Sometimes such Additions or Subtractions, of Words or Things, are made, as were judged advisable. In Numb. 32. *pœnitentiæ* is changed into *veniæ*, because (tho' the Church's Design and Meaning are plain) a captious Person might pretend,

tend, that 'tis an Inconsistency in the very Terms, to speak of denying *locum pœnitentiæ* to such as did *vere resipiscere*. In Numb. 18, 36, 37, 38, Words are restored, where they had been either certainly, or very probably, dropt in *Wolf's* Edition, or at least were wanting to make the Sense full. In the Thirty fifth Article the Order of the Titles of the Nineteenth and Twentieth Homilies is inverted; because (I verily believe) they thinking that Idleness naturally leads to Rebellion, resolved, that the Homily against Idleness should immediatly precede that against Rebellion. But I need not enlarge upon such Matters, as are to every considering Person clear of themselves.

Touching the Numbers affixed to the Articles in the Margin of the *English* MS. the *Collation* shews, that they are very faulty; and 'tis remarkable, that the Form of Subscription reckons the whole Number of Articles to be but Thirty eight. From hence I conjecture, that they reckoned in the Form of Subscription by the Titles of the Articles (for the MS. wants that of the Thirty fifth) and that the Marginal Numbers were affixed since the Subscription by some careless Hand. But when they were printed, they were regularly numbred in the Editions both *English* and *Latin*, Errors of the Press excepted.

I do not at present concern my self with the Controverted Clause of the Twentieth Article; because I shall soon consider it distinctly.

As for the Time, when the Corrections were made in the *Latin* Text, it may partly be guessed at from what has been said with regard to the Progress of the new Translation. For I have shewn, how far the Bishops had gon in the said Translation by the 11th of *May*. Now it must be observed,

ved, that several Corrections of the *Latin* are exactly conformable to those which were by that Day made in the *English*. And if it may be presumed (as surely it may very justly) that they bestowed their Pains on the Text in both Languages at once ; then the Body of the Twenty ninth Article, and the Title of the Thirty sixth Article were actually added, and Numb. 7, 10, 48, 52, 79, 86, of the Third Table, were actually fixed, by the aforesaid 11th of *May*. And whereas diverse Changes in the *Latin* were manifestly made in conformity to the old *English* Translation, as it now appears corrected in the *English* MS. signed on that Day, even in some Particulars wherein that MS. varies, either from the *Latin* of the *Bennet* College MS. of 1562, or the Edition of *Wolf*, or from both ; 'tis probable, that these Instances also were agreed on by the same Time. Of this Sort I esteem the Titles of Art. 4, 9, 16, 34 ; and Numb. 18 (for *Carnis* ought to be restored) 32 (*pœnitentiæ* being changed into *veniæ* for the Reason already given) 36, 37 (for the Expression is rendred more full and exact) 38, 44 (where *Day's* Reading is by much the most natural) of the Third Table. The other *Latin* Corrections, I suppose, were made after the 11th of *May*, as the other *English* ones certainly were. But 'tis impossible to fix the Dates of either Sort.

However, I think it proper to observe, that the Corrections of the *English*, and consequently in all Probability of the *Latin* Text also, began in the Upper House ; and from thence I conclude, that they were both of them carried on and finished there. Now we learn from (a) Dr. *Heylyn's Abstract*, that the 11th of *May* was the Sixth Session, and

(a) See Chap. 19. p. 262, 263.

that the 23d of the same Month was the Eighth. And consequently there was but one Session between the 11th and the 23d of *May*. Now the Dr. observes, that there was a Two Hours Conference in the Upper House on *May* the 23d : but he passes over the Seventh Session, as not worth any particular Notice. From whence I gather, that the Seventh Session was short, at least that nothing of Moment was then transacted ; and that those Corrections of both Texts, which were not made on the 11th of *May*, were passed by the Bishops on the 23d, between which Time and *May* 30th, I presume, they were communicated to, and passed by, the Lower House. Because on that Day, as the *Abstract* shews, the Convocation was dissolved ; and the Ratification expressly asserts, in both Languages, that the Articles were again subscribed by both Houses of Convocation in 1571.

Whether the *English* Text, which had been subscribed by Eleven Bishops, as it stood on *May* 11th, was again subscribed by the Bishops after the Introduction of so many other Variations, may be questioned. I think, there was no Necessity of their repeating their Subscriptions, considering the Nature of the Variations themselves, and the Practice of Convocation in such Cases : and therefore I believe they did not. Nor do I think it was necessary for them to subscribe the corrected Copy of the *Latin* Text. It seems sufficient, if the additional Alterations of that *English* Text, which had never received the Sanction of any former Convocation, and also those of that *Latin* Text which had been passed in 1562, received the Personal Approbation of the Bishops, and were accordingly entred into the Copy in their Presence, and with their Consent.

As for the Archbishop and Bishops of the Province of *York*, tho' they subscribed the *Latin* Text that passed in 1562; yet, that they subscribed either the *Latin* or the *English* Text in this Year, does not seem probable, but rather the contrary. For the Ratification mentions the Subscription of only one Archbishop in 1571, which must needs have been Archbishop *Parker* of *Canterbury*: nor does it take any Notice of any Concurrence of the Archbishop and Bishops of the other Province, tho' the Title Pages of all the Editions of this very Year expressly observe, that the Articles were passed in 1562, by the Archbishops and Bishops of both the Provinces. Tho', by the way, 'tis somewhat odd, that the Archbishop and Bishops of the Northern Province shou'd not concern themselves in this Affair, since they did actually concur in passing the Canons of this very Year, as appears from the Original now extant in *Bennet* College Library, where the A. Bp. of *York* subscribed by his Proxy the A. Bp. of *Canterbury*, the Bp. of *Durham* by his Proxy the Bp. of *Winchester*, and the Bp. of *Chester* subscribed personally. See Chap. 24. p. 345.

That the Lower House of *York* Province did not subscribe either Text this Year, will not be wondred at; since I have already shewn, that they did not subscribe the *Latin* Text in 1562. See Ch. 6. p. 203, &c.

The Ratification expressly affirms, that the Articles were *again* allowed and approved by the Queen in this Year. Whether that Allowance and Approbation were more than barely verbal, I can't affirm. Most probably 'twas not. That they were not recorded again this Year in the Archbishop's Registry, either in *Latin* or *English*, I am fully persuaded; because neither Archbishop *Laud*'s Officer (who furnished and attested the Paper printed at
large

large in the Second Chapter) nor Dr. *Heylyn*, nor any of their numerous Adversaries, observes any thing of that Nature, even when they had the fairest Occasions so to do,

C H A P. XXIII.

Of the English Editions of the Articles printed in 1571.

THE Convocation having perfected what they undertook with respect to the Text, both *Latin* and *English*, and the Queen having given her Royal Assent, the Articles were published in both Languages in the Year 1571, as the *Latin* Copy of Day, and Eight *English* ones, which are all of them exhibited in the *Collation*, do expressly testify. I shall therefore consider these Editions, beginning with the *English*.

In the first place I observe (and this Observation is of greater Importance, than the Reader perhaps will readily believe) that the Copies C, D, E, are of the very same Impression. This is evident from the Workmanship, even to Demonstration.

For when a Book is reprinted, tho' the Compositor follows a printed Copy, and sets Page for Page, yet constant Experience proves, that he will sometimes drive out, and at other times get in, a Word or a Syllable in a Line, or perhaps a Line in a Page. He will also very frequently, perhaps several times in a Line, in spite of all his Care, set wider or closer than the Copy he follows. None that knows any thing of Printing, can doubt of these Matters. Now in the Copies C, D, E, the Distance between Words is exactly the same throughout; nor is there one Letter driven

out or got in, in any one Line of either the Title or the Body of any one Article from the first to the last.

Again, when a Book is reprinted, even tho' the Compositor should be so exact, as to set not only Page for Page, but even Line for Line, and Space for Space, according to the printed Copy he follows (of which notwithstanding, I dare say, there never was a single Instance in the whole World) yet no Man in his Wits will believe, that he can also fix the same blind or battered Letters, form the very same Crookednesses in Lines or Words, make the very same Letters lean or stand disorderly, and secure all other accidental Notices, whereby the Identity or Diversity of Impressions may be, and always is, discovered by such as are skilful in the practical and mechanical Part of Printing; I say, no Mortal will believe, that a Compositor can set so many Characteristics precisely in the very same Places, in which they stand in the printed Copy he follows. And yet in the Copies C, D, E, there is so vast a Variety of these Particulars, as can't perhaps be easily matched in any other Book of so few Pages.

I shall by no means pretend to enumerate them all ('tis not worth my while to endeavor it) but I will point at so many, and those very commonly so minute (some of them bare Scratches of the Bodkin) as will (I am confident) abundantly satisfy the Reader.

I have taken notice before, in the *Introduction*, that the Title Page of each of these Copies, and the Blank on the Backside of it, are accounted two; so that the Articles begin on that which is numbred the third Page. Now in

Page 3. Line 2. there is a battered *n* in *Trinitie*.

15. battered *e* in *Eternitie*.

16. battered *e* in *Sonne*.

p. 4.

- p. 4. l. 15. battered *et*.
 18. near the End it is crooked.
- p. 5. l. 13. battered *f*.
 24. *i* without a Point on the Top.
- p. 6. l. 6. battered *f*, and *b* with a short Top.
 7. *f* without a middle Stroke.
 8. *k* with a short Top.
 11. battered *M*.
- p. 7. l. 10. battered *f*.
- p. 8. l. 5. the Word *sensualitie* is crooked.
 12. crooked.
- p. 9. l. 5. the full Point below Line.
 22. battered *b*.
- p. 10. l. 4. crooked.
 15. *clearey* for *clearly*.
- p. 11. l. 10. *condemned*.
- p. 12. l. 4. full Point above Line.
- p. 13. l. 21. battered *et*.
- p. 14. l. 7. full Point above Line.
- p. 15. l. 3. *a* below Line in *man*.
 13. battered *t* and *n* in *tongue*.
- p. 16. l. 1. the End crooked.
- p. 17. l. 9. battered *c*.
 21. battered *a*.
 28. blind *f*.
- p. 18. l. 16. battered *d*.
 23. battered *i*.
- p. 19. l. 1. a Space appears after *do*.
 battered *b*.
 2. two battered *e*^s.
 12. battered *e*.
 14. battered *ft*.
 18. battered *C*.
- p. 20. the Beginnings of the Three first Lines rise.
 l. 4. battered *P*.
 9. battered *l*.

p. 20. l. 24. battered *t*.

p. 21. l. 21. battered *T*.

24. battered *e*.

p. 22. the same Crookedness in the Line of initial Letters of the Titles of the Homilies.

l. 6. battered *g*.

14. *i* without its Point.

p. 23. l. 13. battered *ſt*.

p. 24. l. 14. blotted *i*.

23. battered *C*.

p. 25. Ratific. l. 1. battered *A*.

l. 2. battered *e*.

4, 5. *aſcent*.

8. battered *f*.

Two ſingle *V*^s for a *W*.

9. battered *A, m, d*.

13. Two battered *e*^s.

Table, the same Crookedness of the Line of *O*^s in each Page.

l. 1. battered *f*.

21. battered *f*.

Whoſoever conſiders this Table, will, if he underſtands any thing of the Printers Trade, inſtantly own, that *C, D, E*, are of the ſame Impreſſion.

There are Two Objections, I confeſs, againſt this my Aſſertion, to which, for the ſake of ſuch as are unacquainted with theſe Matters, I will beg leave to return an Answer.

First, There are ſome ſmall Diverſities in theſe Three Copies. 1. In the Copy *E* (in the Word *Trinitie* in the Title of the Firſt Article) the laſt *e*, and (in the Word *man* in the Title of the Eleventh Article) the Letter *n*, have not long Tails, as they have in *C* and *D*. 2. There is no full Point at the End of the Firſt Article in *E*. 3. The Two firſt Sylla

Syllables of the Word *folowed* (in the last Line save one of the Seventeenth Article) lean backward in C and D, but not in E. 4. In the Title of the Thirty eighth Article *f* and *t* are distinct Letters in D and E, but they are expressed by a Ligature in C. 5. In the Title of the Thirty ninth Article the Word *Christian* is fairly printed in C and D, with the Ligature *st* in the middle of it; but in E the first *i* is omitted, and instead of a Ligature *f* and *t* are distinct Letters. Perhaps there may be other Instances of the same trifling Nature. But one thing is very remarkable. There is in the Copy E, and in no other whatsoever, a Reference to St. *Austin* in the Margin of the Twenty ninth Article. Now from all these Particulars perhaps some Persons may suspect, that E is not of the same Impression with C and D.

But I desire them to consider, that nothing is more common, than for Printers to unlock the Form, whilst an Impression is working off, to correct a Fault, to change a battered Letter, or the like. Thus might the full Point be added in the Close of the 1st Art. Thus might a Ligature be put in the Title of the 35th Article. Thus might *e* and *n* be changed in the Places abovesaid. For tho' they do not appear such in any of the Copies I used; yet doubtless in other Copies those Letters had been battered. With respect to the Word *folowed*, when a Form is unlocked upon the Press upon any Account, Lines or Letters are frequently disturbed thereby, and pass unregarded through an Impression. And as for the Reference to St. *Austin* in the Margin of the Twenty ninth Article, it might easily be removed, tho' the whole Impression remained in all other Respects untouched, and the very same, even to a Line, a Word, a Letter, or the smallest Point.

I must add, that in those very Places, where these Diversities appear, there are also evident Proofs of the Identity of the Impression. Particularly, in the Word *Trinitie* in the Title of the first Article, tho' there is a difference in the *e*, yet the battered *n* is visible in all the Copies; and tho' the full Point is supply'd in C and D, which was wanting in E, yet the battered *e* in the Word *Eternitie* is manifest in every one of them. Again, tho' there is a difference in the *n* in the Word *man*, in the Title of the Eleventh Article, yet the Crookednesses in that very Page (*viz.* the Eighth) constantly appear; and 'tis observable, that in that very Line wherein the Word *man* stands, the Letters *f* and *i* are distinct in the Word *justification*; whereas they ought to have been, as they are elsewhere, in Letter of the same Fount (see the Title of the Sixth Article) expressed by a Ligature. And 'tis incredible, that any Compositor should chuse to copy a manifest Blemish, which is never suffer'd to stand, but when for some Reason it can't be avoided. Again, tho' some part of the Word *folowed* happen'd to be dislocated, yet the full Point stands above Line in the same (*viz.* the Twelfth) Page of the several Copies; tho' every body knows, 'tis false Workmanship, and therefore would not be copy'd. Again, in the Title of the Thirty eighth Article the blotted *i* remains in them all; as does also the battered C in the Title of the Thirty ninth, even in that very Word, wherein a Fault had been corrected, and two distinct Letters had also been exchanged for a Ligature. Now let any Man make the Experiment, and try if he can account for these notorious Instances, otherwise than as I have don.

Secondly, There is a greater Diversity with respect to the several Title Pages. For, 1. whereas

E reads *agreed on*, C and D read *whereupon it was agreed*. 2. In C and D these Words are inserted, *viz. according to the Computation of the Church of England*. The Word *the* also is inserted before *Diversities* in the same Copies. 3. The Garniture, Decoration, or Compartment, which incloses the Titles of D and E, is different from that which incloses C, as I observed in the *Introduction*. 4. The Workmanship demonstrates, that (except the Words *put forth by the Queenes authoritie*, which are in black Letter, and I am verily persuaded, were printed by the very same Letters, without ever having been new set, in every one of the Eight Copies printed this Year) the Title Page of each Copy is manifestly of a different Composition.

But even these things can create no Difficulty to a Man that has been at all conversant in the Printer's Work. For, 1. 'tis usual to alter Expressions during the working of the Press; and this is as easily don in the Title, as in the Body of a Book: and the Two Instances before mentioned were undoubtedly Corrections made accordingly. 2. 'Tis notorious, that Printers do frequently use the same Decoration for different Books. Nay, I have seen each of those very Decorations, which inclose the Title of the Articles, round the Titles of several other Books of different Sorts, which were printed at the same Press. No wonder therefore, that that Compartment which generally incloses the Title of the Articles (and which is much more beautiful than that which incloses the Title of C) being wanted for some other present Purpose, they took and imployed it, whilst the Impression of the Articles was suspended, and the Forms stood. But having a sudden Demand of more Copies of the Articles, even whilst the Cut which usually adorned

ed

ed the Title, was otherwise in Use; they wou'd naturally forbear taking out what was actually locked up in another Form (the Disturbance of which wou'd create them double Trouble, and oblige them to refit Two Titles at the same time) and make shift with a different and worse Inclosure for what Copies of the Articles they were then required to furnish. But the Matter of the Title (which now wanted its Inclosure) perhaps standing loose in a Gally, and being by Accident broken, or else having been distributed for want of Letter, they were forced to compose the Title anew (except probably the Words *put forth*, &c.) even whilst all the rest of the Text remained firm, and ready for the Pressmen upon the shortest Warning. This could not but be the Occasion of that manifest Difference between both the Compartment and the Composition of the Title in C, and those of the other Copies; and also of the Difference between the Composition of the Titles of D and E, which have the very same Compartment. For when that Compartment could conveniently be restored for the Title of the Articles, it being narrower than that in C, they were forc'd to fill it with a Title new compos'd. For 'twas not worth while to overrun that in C; or it may be, 'twas broken, or very probably 'twas distributed. And 'tis observable, that as the Title was fixed in D, it stands precisely the same in G, H, I, K.

Thus are both these Objections fully answer'd; tho' the Truth is, I should have been ashamed to bestow an Answer upon either of them, were it not plain, that few Persons (even of those that write Books) give themselves the Trouble of making Observations by a Personal Attendance at the Press, which in a short time will shew even the mean-

meanest Capacity, how Ten Thousand such Particulars may be occasioned and accounted for. Every Boy that has served a few Months at the Trade, will satisfy any of my Readers, and give him the most sensible ocular Demonstration, that the Instances I produced, are undeniable Proofs of the Identity of an Impression; and that such trifling Differences as I have been forced to spend a little Time on, may be found every day in such Books as would never bear a second Edition.

All therefore, that can rationally be deduced from the beforemention'd Diversities, is this (which I intreat the Reader to take due notice of, because I shall presently lay great Stress upon it) *viz.* that the Copy E was one of the very first that was wrought off, of this Impression. For let us observe the Progress from E to the other two, as these very Diversities do point it out to us.

I. One Correction of Expression, and two Insertions of Words, are made in the Titles of C and D, which can't be found in E. Now 'tis exceedingly remarkable, that the 8^{vo} Editions of the old Translation, the *Bennet College English MS.* and the Act of the 13th of *Eliz.* which passed this very Year, and obliges the Clergy to subscribe the Articles comprized in a certain Book, intituled *Articles*, &c. and then recites the Title at large, that none should mistake the book; all these, I say, exhibit the Title as it stands in C and D, *viz.* with that Correction of the Expression, and those Insertions of certain Words, which we find in C and D, but not in E. And must not every rational Man conclude from hence, that the Title of E was faulty, and that those Faults were afterwards amended? And consequently was not E prior to C and D? Whether the Faultiness of the Title of E was occasion'd by Design or Chance, I can't

can't positively affirm. It might be thought a Matter of no great Moment perhaps, and so was overlooked by him that prepared the Copy for the Press, or corrected the Proofs. The Reading in E might be thought more smooth; and the Insertions needless; and the Title might possibly pass for these Reasons. But afterwards, when 'twas observed, that the Title therein deviated, not only from the 8^{vo} Copies (which the *Bennet College English MS.* followed; and from which alone 'twas possible for the Act of Parliament to write the Title, considering when the Bill began, as will soon appear) but even from the express Letter of the Act, which so particularly describ'd the Book, that these Variations in the Title might seem to imply a different Book; 'twas thought absolutely necessary to conform the Title to the old Editions, and more especially to the Act at that Time newly passed, the Force of which might otherwise perhaps have been eluded by captious Persons, and the Exactness of the Legislature in reciting the whole Title, would have contributed to the frustrating of their prime Design.

2. The full Point at the end of the first Article is wanting in E, but 'tis regularly added in C and D. And consequently this Fault was corrected after the Sheet in E was wrought off. For I defy any Man that inspects the Work, to say, that the full Point was either dropt out of Chace, or drawn by the Ball.

3. The Reference to St. *Austin* in the Margin of the Twenty ninth Article is found in E, but not in C and D. Does not this demonstrate, that 'twas originally placed there, and removed afterwards? For would any Man in his Wits put it in, after the Impression of that Sheet began; and then take it
out

out again? That Sheet of E therefore, wherein 'tis found, was printed off before the same Sheet in C and D.

4. The false Printing in the Word *Christian*, in the Title of the Thirty ninth Article, which is found in E, is amended in C and D. This also shews, that the Sheet in E was wrought off before those in the other two.

Now it must be observ'd, that the first and second of these Instances relate to the Sheet A, the third to the Sheet C, and the fourth to the half Sheet D; and they do respectively shew the Priority of their several Sheets in the Copy E to those in the Copies C and D. Nor have we any reason to doubt, but that the Sheet B is equally ancient in the said Copy E. We have therefore such clear Indications, that the Copy E is prior to C and D, as can't be question'd. And I challenge any Man to give a tolerable Account of them upon any other Supposition he can possibly make. And indeed, had I obtained the Use of the Copy E, as early as I did that which my *English* Text expresses; and had it been possible for me to make these Observations and Inferences, before I had made my *Collation*; my *English* Text should have expressed the Copy E, which is perhaps the most ancient one now extant in the World. But the first Copy I got, with the Controverted Clause in it, was from my Lord of *Sarum*; and my References were afterwards made upon that Ground: and when this was actually don, I believe, no body who considers the monstrous Drudgery of such Work, will think me either oblig'd or inclin'd to begin it anew, and alter the Form of the Whole from the one end to the other.

My next Observation is, that the Copies G and K are of the same Impression with each other, tho' dif-

different from that of C, D, E. That they are different from C, D, E (except that the Title Page is the same with that in D) is notorious at first sight. And that they are the same with each other, is equally plain. Those that understand my Reasonings under the former Observation, may, if they desire full Satisfaction, examin the Copies, and apply them here. 'Tis not worth while to blot this Paper with them.

As for the Copies H and I, they are partly the same with, and partly different from, not only each other, but also G and K. But neither is this worth a particular Proof.

I must now observe, that as E is prior to C and D, tho' of the very same Impression; so the Impression of C, D, E, is prior to the Impression of G and K. This none can doubt of, who considers, 1. that the Title Page (as I have already demonstrated) gradually proceeded (whilst the whole Text of the Book besides remain'd the very same) from what it is in E, to what it is in D, in which 'tis precisely the same, and has the very same Marks of Identity, as in G, K, to the smallest Iota. 2. That the half Sheet D is the very same, not only in C, D, E, but also in G and K. For the same battered O in the Running Title of the Twenty fifth Page (which is *D prima*) the same Marks of Identity which I have already specify'd in the Ratification and Table, and the same Picture on the backside of the last Leaf (which I described in the Introduction) appear in every one of them. The only Differences are, First, that the Word *ascent* in the Ratification in C, D, E, is corrected into *Affent* in G and K. Secondly, that the Words *Imprinted*, &c. with the Printers Names, the Date, &c. which were

were printed by the very same Numerical Letters in C, D, E, are of a different Composition, or at least partly overrun, in G and K. Nor is this at all strange, considering, that the very same Form of Words would sute any *English* Book, that was printed at the Queen's Press, and might easily be removed for that Reason (whilst the Articles stood) and either be distributed with the rest of the Matter of that Form to which it was removed, or else be actually in use in another Form, when more of the half Sheet D were wanted. So that so small a Trifle might well be composed anew, and inserted in the proper Place, as is very commonly done in every Printing House.

Now no Man can be so absurd as to imagin, that the Queen's Printers, who so manifestly kept the Title Page and the half Sheet D standing, had the Leaves A 2, 3, 4, and the whole Sheets B and C, of quite different Compositions in Letter of the very same Body, and in all appearance of the very same Fount (for I am now speaking of the Black Letter only) in their House, and ready to work off, at the very same Time. For this could not be done to make greater Speed; since the same Title and half Sheet D did actually serve for both. However, if any Person should be so wild as to believe it, I will give him a short Demonstration of the Falshood of his Opinion, *viz.* that in p. 5 (which is A 3) l. 13. there is the very same battered *f* in the first *Of*; in p. 13 (which is B 3) l. 21. there is the very same battered *et*; in p. 20 (which is the Backside of C 2) l. 4. there is the very same battered *P*; in p. 22 (which is the backside of C 3) there is the very same Table of the Titles of the Homilies (which makes almost the whole Page) with many Marks of Identity, which have been partly

mention'd already, tho' the greater part I omitted for Brevity's sake; all these certain Characteristics, I say, appear not only in C, D, E, but also in G, K. From whence it follows, as every Printer's Boy will tell him, that those Parcels of Matter are of the very same Composition in both Impressions. And consequently the one borrowed from the other; the Titles of the Particular Articles not being totally distributed, when the Second Edition was preparing. For 'tis observable, that none of these Marks are in the Bodies of the Articles, which are in Black Letter, according to the Use of those Times, and had been distributed accordingly. So that the Impression of C, D, E, and that of G, K, could not stand composed at the same Time.

Well then; either C, D, E, must be of an Impression prior to that of G, K; or else G, K, must be of an Impression prior to that of C, D, E. Behold therefore, and judge. First, here is a gradual Progress of the Title Pages of C, D, E (Copies manifestly of the very same Impression) which fixes in that of D, and continues undoubtedly the same, without the very smallest Alteration, in G and K. Must not C, D, E, be therefore of an Impression prior to G, K? Secondly, here is also an Identity of the half Sheet D, only with Two Differences, *viz.* 1. A Fault is corrected in *ascent*. Was not the Fault therefore, which appears in C, D, E, prior to the Correction in G, K? And are not these Copies consequently, in which the Fault appears, prior to those in which 'tis corrected? 2. The Words *Imprinted*, &c. are of different Compositions, or at least partly overrun. They are the very same in C, D, E; and they are the very same in G, K. But might they not be new set, or partly overrun, for G, K, as well as for C, D,

D, E? Wherefore, since C, D, E, are of one Impression, and G, K, of another; and since both could not be equally early; therefore the Impression of C, D, E, is prior to that of G, K.

But it well deserves our Notice, that that Copy which my *English* Text expresses, is undoubtedly of the same Impression with C, D, E, in the Leaves A 2, 3, 4, and also in the whole Sheet B. This appears by applying my Arguments concerning the Identity of C, D, E, to the Copy now under Consideration. And the Title Page is precisely the same as in E. For the same battered o appears in *Convocation*, the same blotted o in *God*, the same batter'd e's in *the* and *Diversities*, the same batter'd i in *for*, the same batter'd e in *true*, and the Word *Authoritie* rises in the very same manner. As to the Sheet C, 'tis notoriously the same as in G, K. To make this evident, 1. I observe that the Lines of the Articles in G, K, begin with the same Words, as in C, D, E, throughout, except in the Sheet C. Wherefore let any Man compare the Beginnings of the two last Lines of the third Paragraph of the Twenty eighth Article, the last Line of the Thirty first Article, and the Beginnings of the two last Lines of the first Paragraph of the Thirty seventh Article. 2. In p. 18. the second Figure is above Line in the Number of the Twenty eighth Article, and in the last Line of the first Paragraph of the same Article, there is the same gross Blunder of *as* for *is*; in p. 19. there is the same flat C in the Title of the Thirty first Article; and in p. 23. there is the same irregular rising of the three first Lines. And as to the half Sheet D, 'tis the same in this Copy as in G, K. For it agrees to a Tittle with it, even when it varies (in some very Trifles) from that half Sheet in other Copies. And particularly 'tis remarkable,

that there is the very same batteted *n* in *Imprinted*.

Here, because perhaps it may seem strange to some Persons, that a Sheet and half of one Impression should be joined to two Sheets of another Impression, to make one complete Book; I think it not amiss to advertise, that this is a very common thing. For when all the perfect Copies of an Impression are collated, small Numbers of particular Sheets will always remain, which the Printers call the Waste. For 'tis morally impossible (at least 'tis never found in Fact) that the Paper set out for each particular Sheet, especially of a large Impression (and since the whole Body of the Clergy were to be furnished with *English* Copies in so short a Time, by the express Letter of the 13th of *Eliz.* doubtless the first *English* Impression of the Articles was great) should be so exactly adjusted, that their should be nothing over or under in any of them, but every Sheet should hold out precisely the very same Number. Wherefore, when a new Impression comes (such as that of G, K, unquestionably was in the very same Year) 'tis the Printers usual Method to perfect the Waste (especially if there be much of it) by laying a Quantity over; of such Sheets I mean, as were before wanting. And the Copy which my *English* Text expresses, is manifestly of that Nature.

My next Observation is, that G, K, are of an Impression prior to both H and I. It follows from what has been already said, that H and I must be later than C, D, E. Because the Title Page and the half Sheet D, are precisely the same in H and I, as they are in the Copy D, except those Particulars in the half Sheet D, which were before mentioned, to prove G, K, later than C, D, E. And
the

the Table of the Titles of the Homilies in the Thirty fifth Article, is precisely the same as in C, D, E. Wherefore I need not enlarge. And that H and I are later than G, K, appears from this single Consideration, *viz.* that the Wast of C, D, E, was perfected with some Addition from G, K; which must suppose, that G, K, were of the next Impression. For that H and I stood composed at the same Time with G, K, I hope, I may now pronounce to be a ridiculous, or rather impossible Supposition.

My last Observation is, That H is of an Impression prior to I. That H and I are of different Impressions, has been already observed. And that both Impressions could not stand composed at the same time, appears from the Marks of Identity in some Parts of each. Wherefore, that H is prior to I, appears from these Words, *viz.* *Of the Names of the Homilies*, in the Twenty fifth Article. For these Words are printed in *Italic*, and are of the very same Composition, having the very same remarkable battered *f* in *Of*, in all the Copies except I; in which they are printed in *Roman*, tho' the following Table is precisely the same in I, as in all the rest. And consequently those Words were composed anew for I, after those Letters that printed them in all the other Copies, were broken or distributed; altho' the Table it self happened to remain untouch'd.

I am therefore morally certain that the Book of Articles was first set, as it appears in E; and that whilst that Impression was working off, some few Corrections were made, and the Reference to *St. Austin* in the Margin of the Twenty ninth Article was taken out, which makes the Text appear as in C, D.

I am also fully persuaded, that after a good Number of Copies had been printed, whilst the Forms of the several Sheets of the Articles stood in Expectation of a farther Demand, the Compartment of the Title Page was wanted for some other Book; and before 'twas replaced in A 1, of the Articles, the Printers had a sudden Call, and were obliged to compose the Title of the Articles anew (the Matter of the former, for want of the Inclosure, being probably broken) and that the before-mentioned Correction of an Expression, and the Insertions of some Words (those Faults being by this time observed, or the Reasons for those Alterations fully discovered) were then first made, which brought the Title to what it appears in the Copy C, of which Sort doubtless were all the Number then furnished. But afterwards, when the old Compartment was at liberty, upon the first fresh Demand, they filled it with the Title, as it stood improved in C, newly composed. For it must be noted, that the Inside of the old Compartment is so much narrower than that of C, that the Title was necessarily to be set again. And as 'twas then set, it remained in the House, untouched, no Piece of Work calling for the Compartment, even till after the Black Letter of the Bodies of the Articles was all distributed, except those Four Lines and a half in the 25th Page, which is D 1, which being so small a Quantity stood lock'd up with the rest of that half Sheet.

Some while after a new Edition was resolved on. And accordingly they took the old Title Page and half Sheet D (only the Fault in *ascent* was at this time observed and amended, and they were forced to add the Words *Imprinted*, &c. of a new Composition, they having been taken out of the Form for
another

another Book, and probably distributed ; or else 'twas less Labor to set them again, than to unlock the Form and remove them) with the Table of the Titles of the Homilies, and such Parcels of the running and particular Titles as they found standing (for they were set in such Sorts of Letter as were less in Use) and thus they sent abroad G, K. At the same time they perfected the Wast of C, D, E, with the Sheets they wanted of this new Impression, one Copy of which is that which my *English* Text expresses in the *Collation*, of which the Sheet A was wrought off so early, that the Title was not chang'd from what it was in E.

When G, K, was distributed, I mean the Black Letter of it (except the Four Lines and half in C 1, for the Reason already given) finding Occasion for more Copies, they sent abroad such as H, and afterwards I, using the old Title Page, the half Sheet D, and such other little Parcels of old Matter as were standing, because they were made up of those Sorts of Letter, which were not much in Request, at least not in common Use, and had not the hap to be broken. And 'tis exceedingly remarkable, that the very same battered *n* in *Imprinted*, which so plainly distinguishes it self in G, K (wherein that and the following Words were newly composed, as I have already shew'd) appears in H and I, which confirms what I have said about the Order of the Impressions.

How early in the Year the First of these Editions got abroad, viz. such Copies as C, D, E, will be shewn in the following Chapter.

C H A P. XXIV.

That those English Copies of the Articles printed in 1571, which have the Controverted Clause of the Twentieth Article in them, are genuin; and that those which want it, are spurious.

LET us now consider, what was done by the Convocation of this Year, with respect to the Controverted Clause of the Twentieth Article.

I have already shewn, that this Clause was recorded, and consequently was agreed to by the Convocation, in 1562. The only Question therefore is, whether 'twas also agreed on (for I have already shewn, that the Articles were not probably recorded again) in 1571.

Now the Records of this Convocation are lost; nor have we any one MS. Paper extant, that I know of, which reports this Matter. Much Stress has indeed been laid on the *Bennet College English MS.* of this Year, which was subscribed by Eleven Bishops on the 11th of *May*. 'Tis true, this MS. has not the Clause: nor is it to be wondered at, considering that it was grounded on the old unauthorized *English Translation*, in which the Clause was first omitted. But then, as the Authority of this MS. can't be pleaded for the Clause; so 'tis certain, that no Man who is tolerably acquainted with this MS. can plead its Authority against it. Because I have demonstrated, that after the 11th of *May*, on which this MS. was signed, many Alterations were made in the Translation, which are not in this MS. And consequently this Controverted Clause might at the same time be restored to the Place which it undoubtedly had in the Record of 1562, and in *Wolf's Edition*.

But

But the Question is, whether 'twas actually restored, or no. This Question therefore I shall now determin. And,

First, Amongst Mr. Pety's Papers in the Inner Temple Library (Press the 4th, Numb. 47. p. 35.) there is the rough Draught of a Letter written by Archbishop Parker, and in his own Hand (most probably intended for the great Lord Burleigh) which I will present to the Reader in its full Length, only advertising him in the first place, that the Archbishop's Corrections and Interlineations are printed in the *Roman Character*.

Sir,

I Have considered what your honour said to me this daie concerning St. Augustines authoritie alleadged in the article in the first original agreed upon ; and I am advisedlie still in mine opinion concerninge (a) so much, wherefore they be alleadged in the article ; and (b) for (c) furdre truthbe of the Wordes, beside St. Austen, bothe be in other places, and Prosper in his sentences owte of Austen, senten. 338 and 339, doth plainelie affirme our opinion in the Article to be moste true, howsoever sum men va-
rewe from it.

Sir, I am abowte to spende this weke in examination of Mr's Goodman, Lever, Sampson, Walker, Whiborne, Gauff, and such others. I wolde be glad that the Busshoppes of Winton, Elie, (d) Worcester, and Chichester, being all Commissioners, should joyne with me. My L. of Sarum hath promised to stande by me. I doubte, (e) whether the

(a) The Archbishop had here written *the Wordes* ; but he struck them out again, and wrote over head *so much*.

(b) The Word *furthermore* was here written ; but 'tis struck out again.

(c) It had been written *the* ; but *the* is struck out and *furdre* is written over head.

(d) Sarum had been here written ; but 'tis blotted out again.

(e) *that* had been written here ; but 'tis struck out again, and *whether* is written over head.

B.

B. of London would deale with me to that effecte, to suspende them, or deprive them, if they will not assente unto thes propositions inserted.

Howsoever the Worlde will judge, I will serve God, (f) my Prince, and her lawes, in my Conscience, as it is highe time to (g) sett upon yt. And yet I would be glad to be advised, to worke prudently, rather to Edification, than to destruction.

If it may please her Majestie to permite our booke of Discipline, I will labour to put it in printe for furder instruction. *Si non placet, faciet Dominus quod bonum est in oculis suis.* For my partie, I am at a pointe in theis worldlie respects, (h) and yet (i) shall be readie to heare, (k) *Quid in me loquatur Dominus.*

And thus committing your honour to Almighty god, I wishe you the same grace, as I would have my self.

From Lambeth 4th of June 1571.

Now for the clearing of the Point before us, and for the right understanding of the former part of this Letter (tho' I shall also have occasion for the Remainder afterwards) it must be observed, that St. *Austin* is but once quoted in our Articles; and consequently the Archbishop's Words manifestly relate to the Twenty ninth Article, in the Body of which St. *Austin* is quoted, and in the Margin of which is printed, in the Copy E, that very Reference to St. *Austin's* Twenty sixth Tract on St. *John*, which is written, in the Margin of the same Article, in the Bennet College Latin MS. of 1562, by the Arch-

(f) and had been written here; but 'tis struck out again.

(g) doe was writ here; but blotted out again.

(h) Here was written to please God if I can; but 'tis struck out again, and over head is written in theis worldlie respects.

(i) 'Twas written to be advertised; but that being struck out again, shall be readie to heare, is written over head.

(k) 'Twas written, wherein I ought to thinke otherwise; but that being struck out, quid, &c. was written over head.

bishop's

bishop's own Hand. And 'tis plain, that the Person for whom the Archbishop prepared this Letter (and to whom a fair Transcript of it was probably sent) had either started himself, or received from another Hand, an Objection against that Quotation, importing, that the Doctrin of our Article is not the Doctrin of *St. Austin*. The Archbishop therefore goes Home, and consults *St. Austin* again, and writes Word, that after all the mature Deliberation he had taken, he was *advisedly still in his Opinion*, adding, that *St. Austin* himself in other Places, and *Prosper* in his Sentences out of *St. Austin*, do plainly affirm our Opinion in the Article to be most true.

Now whether a different Interpretation might have been forced upon the Archbishop's Words in this Letter, if the Copy E had never appeared, in which that remarkable Reference to *St. Austin's* Twenty sixth Tract on *St. John* is printed, I will not inquire. But, since the Copy E is extant, in the Margin of which *One* Tract of *St. Austin's* is expressly referred to; and since the Archbishop appeals to *Other* Places of the same Father, as maintaining the same Doctrin: I appeal to the Conscience of any ingenuous Person, whether these things do not most manifestly explain each other.

For did not the Discourse between the Archbishop and his Friend relate to the Twenty ninth Article? Do not the Archbishop's Words suppose (when he appeals to *Other* Places of the same Father) that some *One* particular Place was expressly referred to? And is not a particular Place of *St. Austin* referred to in the Margin of the Copy E? And is not the Reference made in the very same Words, which are found written by the Archbishop's own Hand in the Margin of the MS. of 1562? And was not that very Reference, which is printed in E, actually taken out of the Form; and were

were not the other Copies we have of that very Edition (which I have also proved to be later Copies than E) printed without the said Reference? And what does all this necessarily imply? Why, surely it implies, that the Archbishop, finding that some Persons doubted, whether the Place of *St. Austin* referred to in the Margin of the Twenty ninth Article in the Copy E, contain'd the same Doctrine which the Article taught; and knowing that *St. Austin* taught this Doctrine (if not in the Place referred to, as the Archbishop still thought he did, yet) in several Other places of his Writings, and that *Prosper* did the same in his Extracts from him; that the Archbishop, I say, considering these Circumstances, would not suffer the Affirmation in the Body of the Article (touching what *St. Austin* taught) to rest entirely and solely upon that single place which was refer'd to, by permitting that Reference to continue in the Margin, and appear in all those Copies of the same Impression, which would necessarily be wrought off: but caused the said Reference to be remov'd (which Fact he might well justify, especially since he probably got that Reference put in himself merely for the Reader's Ease, in finding out a place for the Justification of the Quotation made in the Text; tho' he could not alter a Syllable in the Body of the Article) and contented himself, that as the Body of the Article quoted *St. Austin* at large, so he was well assured, that the Article taught *St. Austin's* Doctrine, asserted up and down in his Books, whether his 26th Tract on *St. John* was sufficiently full and express to that purpose, or no. Let any honest Man reflect upon these Things, and compare them all together, and then pass a different Judgment, if he can.

For my part, I can't conceive, how 'tis possible to evade the Force of what I have advanc'd, unless it should

should be suspected, that the Archbishop and his Friend discoursed upon a MS. Copy of the Articles. If this Fanſy ſhould enter into any Man's Head, 'twere ſufficient to reply, that 'tis groundleſs and improbable. For to what end and Purpoſe ſhould the Archbishop communicate a MS. Copy of the Articles, after the Convocation was diſſolved, and all things of that Nature were finally concluded? However, that I may effectually deſtroy this No- tion, I will deſire the Perſon that entertains it (if any ſuch there be) to answer me one Queſtion, *viz.* ſince the Archbishop juſtifies the Article by appeal- ing to *other* Places of *St. Auſtin*; and conſequently the Diſpute between the Archbishop and his Friend was unqueſtionably about ſome *one* particular Place of *St. Auſtin* (which was either actually ſpecify'd in the Copy they had before them; or elſe mention'd by the Archbishop, who could not but know, which place of *St. Auſtin* was meant) I deſire to be in- formed, how that particular Reference, which was originally ſo certainly the Archbishop's own, was thruſt into the Margin of the Copy E; and yet was moſt manifeſtly removed out of the Form, when the other Copies of the very ſame Impreſſion were printed. Had the Archbishop known this Obje- ction againſt that *one* place of *St. Auſtin*, before any Copy of the Articles had been printed off with a Reference to it, doubtleſs that Reference had never been ſeen in any one Copy whatſoever. But there being a Copy now extant with that very Reference in it (which Copy has alſo, as I have already ſhewn, diſverſe other Marks of its being prior to the reſt of the very ſame Impreſſion) which Reference was af- terwards ſo notoriously removed; I ſay, this de- monſtrates, that when they diſcourſed, they had a printed Copy before them, which had ſuch a print-
ed

ed Reference in it, and which (unless one of a different Impression can be found, with such a printed Reference) Obstinacy it self must own to have been of the very same sort with E.

Now 'twill be readily granted (however, it may be clearly evinced) that the Archbishop could not be imposed upon, and mistake a spurious Copy of the Articles for a genuin one. For do but mark the Circumstances. The Dominical Letter in the Year 1571 was G. Of this there needs no other Proof, than that *April* 20th, 27th, and *May* 4th, 11th, were *Fridays*, and *May* 23d, 30th, were *Wednesdays*, as *Dr. Heylyn's Abstract*, quoted above in the Nineteenth Chapter, shews. Now it appears from what I have already said in the foregoing Chapter, that the Bishops, in whose House this Affair began, could not have finished the Text in both Languages sooner than on *May* 23d. And if they immediatly sent what they had don, to the Lower House; and if 'twas passed by the Lower House on *Friday* the 25th of *May*; yet still the Royal Assent was to be obtained, and a *Sunday* presently followed; so that we can't suppose, that the Copy went to the Press before *Monday* the 28th of *May*. And the Archbishop's Letter is dated on *June* the 4th. And can it then be imagin'd, that the Archbishop had so soon forgot the Contents of that Book, which had so lately pass'd thro' his own Hands, and in the Preparation of which he had undoubtedly the greatest Concern and Share? He therefore certainly knew, that the Copy discours'd on by himself and his Friend (and which was the same with E) was genuin; and that it really and faithfully expressed (Errors of the Press always excepted) what had been resolved on and passed by both Houses of Convocation.

And now, what is the necessary Consequence of all this? Why, since the Copy E, and all the rest
of

of that Impression, have the Controverted Clause of the Twentieth Article in them; therefore that Clause is genuin, and was agreed on by this very Convocation, as well as by that in 1562.

And indeed, I can't but esteem it a singular Providence, that the Copy E has been preserved to us. For since the Articles could not go to the Press before *Monday* the 28th of *May*, and this Letter was written on *June* 4th, which was the *Monday* following; and since the Articles make in that Impression three Sheets and a half: therefore 'tis certain, the Printers had time little enough in Conscience, to set the Press, and get a few Copies ready for the Archbishop, and some other great Persons, by the 4th of *June*. And accordingly we find manifest Marks of Hast in the Copy E, which is (as I have shewn) more uncorrect than the later Copies of the very same Impression. And probably also the Printers staid for the Archbishop's Order, after his having perused the printed Copy, before they proceeded to work off the Number they intended. So that I can't but think, there were very few Copies wrought off with that Reference in the Margin of the Twenty ninth Article, which is found in E. For doubtless the Archbishop ordered the Form to be altered, as soon as ever he perceived the Inconvenience of suffering that Marginal Reference to run thro' the Impression. And therefore the Copy E must be esteemed a very great Rarity, it being unquestionably one of the very first Copies, that were printed in this Year.

Secondly, If the Copy E had not been extant, at least, if the Reference had not been extant in the Margin of it, we have notwithstanding convincing Proof, that this Controverted Clause is genuin. For I have shewn, that the Copies C, D,
E,

E, and the two first Sheets of that Copy which my Text expresses in the *Collation*, are all of them of the very first Impression of this Year. This Matter of Fact I have so well established in the foregoing Chapter, that I challenge any Printer in *England* (and my Argument being built upon some Skill in their Trade, Printers are certainly the most competent Judges of it) to disprove what I have said, or even to render it doubtful. Now the Copies C, D, E, have this Controverted Clause; and so has that Copy which my *English* Text expresses, in which (as I have shewn) the Sheet B, which contains amongst others the Twentieth Article, is of the very same Impression with the Sheet of the same Signature in the Copies C, D, E. From hence then it follows, That the MS. Copy delivered by Authority to the Printer, had the Controverted Clause in it; and consequently the Omision of it in some subsequent Editions of that Year, was arrant Knavery. For let any Man pretend, if he can, that the Twentieth Article was thus mangled, after the First Impression, by any competent Authority whatsoever.

I will here add (because it regularly belongs to this Year; and consequently this is the most proper Place for it) one Particular, which is worth considering. It has been often urged, and indeed with great Warmth, that this Controverted Clause must needs be a Forgery, because 'tis not to be found in those *Bennet* College MSS. which were signed in the Years 1562 and 1571. I confess, I have already answer'd this Plea; and demonstrated, that several Alterations were authentically made in the Articles, in each of those Years, after those MSS. were respectively signed. But I will now produce an Instance of a different Sort, which will confirm

confirm what I have proved with regard to the Articles, because it demonstrates a like Practice with regard to some Canons.

Every body knows, that the Convocation of 1571 made a Book of Canons. The Original is in Bennet College Library, subscribed as follows.

<i>Matthæus Cantuar.</i>	<i>Edmondus Ebor. subscrip. per</i>
<i>Edwinus London.</i>	<i>Matt. Cant. Procur.</i>
<i>Rob. Winton.</i>	<i>Jacobus Dunelm. subscr. per</i>
<i>Jo. Heref.</i>	<i>Rob. Winton. Procurat.</i>
<i>Richardus Eliensf.</i>	
<i>Nic. Wigorn.</i>	<i>Edmund. Peterb. subf. per Nic.</i>
<i>Jo. Sarisburien.</i>	<i>Wigorn.</i>
<i>R. Meneven.</i>	
<i>Edm. Roffen.</i>	<i>Guliel. Cestrenf.</i>
<i>Gilbert. Bath. & Well.</i>	
<i>Tho. Coven. & Lich.</i>	
<i>Job. Norwic.</i>	
<i>Nic. Bangor.</i>	<i>Tho. Assaph. & Hugo Landaff.</i>
<i>Ri. Cicestr.</i>	<i>subscr. per Nic. Bangor</i>
<i>Tho. Lincoln.</i>	<i>Proc. suum.</i>
<i>Wilbel. Exon.</i>	

Now these Canons are considerably altered since the Subscription aforesaid, if *Day's* Edition of them, either *Latin* or *English*, may be trusted; which, I presume, in this Instance, will be readily granted. This will appear by a few of the Differences.

The first Title is *De Episcopis*. Now in the Second Paragraph of this Title the Original runs thus, *Concionatoribus, quos aut Regia Majestas, aut Archiepiscopus Cantuariensis, aut Episcopus approbaverit; utque submisit, &c. Ibid. concipientur for dicentur.* In the Third Paragraph, the MS. reads, *ante Calendas Julias proximas.* The MS. also reads *inducet* for *extinguet*. In the Fifth Paragraph 'twas written in MS.

A a

thus,

thus, *Episcoporum famuli caligis istis monstrosis & talioribus, quas publica insania, & novitatis insatiabilis libido in usum induxit, imposterum non utentur; sed in omni vestis genere ita se modeste, &c.* but part of these Words, viz. from *caligis* to *genere* inclusively, is struck out again; and yet *in omni vestis genere* is in the printed Copy.

In the second Title, which is *Decani Ecclesiarum Cathedralium*, before that which is now the third Paragraph, the MS. has these Words, *Decani Ecclesiarum Cathedralium & Prebendarii observabunt easdem illas regulas, quas dedimus Episcopis, de delectu famulorum, & fugienda brachcharum laxitate, & lasciva mollitie in vestitu.* And yet 'tis observable, that there is nothing in either the MS. or the printed Copy, in the Title *De Episcopis*, which particularly cautions against the *laxitas brachcharum* in their Servants. So that probably this Canon was made, whilst something stood in the Title *De Episcopis*, which does not at present any where appear; and this Reference was not afterwards altered, as it should have been. In that which is now the third Paragraph, after *Diacesi*, these Words *maxime vero in illis locis, unde ipsis redditus annui & stipendia suppeditantur*, are added in the Print, which were not in the MS.

These Particulars may suffice for a Taste. Judge therefore impartially. Might not the Articles be as well altered after the Subscription, as the Canons were? And was there any new Subscription after these Alterations of the Canons? Might it not suffice, if the Alterations were voted? And might not the Alterations of the Articles be voted, as well as those of the Canons? Nay farther, does not the latter Part of the Archbishop's Letter recited above, shew, that these Canons were in Suspense with the Queen on the Fourth of June, when the

the Convocation was dissolved? And what if some Particulars were altered by her Command, when there was no Convocation sitting? Does not every body know, what Spirit Queen *Elizabeth* was of? He that can account for the Alterations in these Canons, may easily account for the Alterations in the Articles, either in 1562, or in 1571. But enough of this Matter.

'Twill now be proper to relate, how that foul Corruption of the Twentieth Article, by leaving out the Controverted Clause, was managed at the Press. Know then, that the *Quarto* Copies of this Year do begin all their Pages, except the Fourteenth, with the very same Word or Syllable; and that the Twentieth Article begins in the latter Part of the Thirteenth, and ends in the former Part of the Fourteenth Page. Now the Composition of the Thirteenth and Fourteenth Pages in the genuin Copies is exactly like the rest, neither closer nor wider. How then could those, that pretended to print Page for Page, steal two Lines and an half out of the Text, and yet so well deceive the Eye, that a Vacancy should not be discerned, but the Pages still appear full? Why, thus. The Title of the Twentieth Article in the genuin Copies makes but one Line. They therefore made two Lines of it, by putting the Word *Church* in a Line by it self. Then they opened the Space of a Line between the Title and the Body of the Twentieth first Article. Thus they gained two whole Lines. Then they overran the remaining Matter of the Body of the Twentieth Article, which in the genuin Copies makes (comprehending the Controverted Clause) ten complete Lines, and half an Eleventh; and they brought it, by omitting the Controverted Clause, to eight complete Lines,

and less than half of a ninth. This was the Progress of the Cheat, as every Eye may discover.

It may perhaps seem strange, that there was but one Edition of the Articles printed with the Controverted Clause in this Year; whereas there are different Editions of the same Year printed without it. But it must be observ'd, that the Act which obliged the Clergy to subscribe them, passed this Year; and the several Dioceses were accordingly to be furnish'd with vast Quantities. So that the Forms could not but stand a long time, and greater Numbers might then be probably wrought off of one Impression, than at any other time four or five Impressions might amount to. 'Twas accordingly unreasonable to expect more than one Impression of Genuin Copies in this Year. But as for the Corrupted ones, they were probably wrought off by Stealth, and in small Quantities; and the Forms accordingly were not probably suffered to stand long. So that a new Impression was necessary, whenever they resolv'd to repeat the Cheat. However, the Dispute is not, whether there were more Editions of genuin, or of spurious Copies; but which was the first, and consequently the genuin Edition.

C H A P. XXV.

*Of Day's Latin Copies of the Articles printed
in 1571.*

AS the *English* Text was printed by *Jugge* and *Carwood*; so the *Latin* Text was printed by *Day*. But it may be asked, whether *Day* published more than one *Latin* Edition in this Year.

I have in the *Collation* exhibited one Edition of this Year printed by *Day*, which has not the Controverted Clause. Every body will observe, that 'tis carelessly printed; and indeed, since I made my *Collation*, I have observ'd, that all the Copies are not exactly alike. For Instance, I have a Copy now before me, which reads *Græce* for *Greci* in the Ninth Article, and inserts *esset* after *macula* in the Fifteenth. And as in the foregoing Instances it justly corrects that Copy which my Text expresses; so it discovers in it self some Faults, which in that Copy which my *Latin* Text expresses, are corrected. For Instance, this Copy, in Opposition to that which I had used, reads in the Twenty fifth Article *uterentur recipientes* (for tho' some Person has by scratching out the Top and the Tongue of the *t*, and by joining the *n* and *t* with a small Stroke of a Pen, changed the former of these Words into *uteremur*; and tho' a slight Stroke of a Pen is drawn thro' *recipientes*: yet every Man will discern, how 'twas first printed) instead of *uteremur*; and in the Title of the Thirty sixth Article it reads *Episcorum* for *Episcoporum*. And perhaps, were it worth while to examin a Variety of Copies, a larger Number of Differences might be collected.

But the great Question is, whether *Day* ever printed any Copies in this Year, which had the Controverted Clause. For my part I am fully persuaded he did. For,

First, There is no sufficient Ground to think, that he did not. I own, I could never see such a Copy, nor speak with, or hear from, any Person that did see it. But might there not formerly have been an Edition, of which there is not at present a Copy to be found? Or may not some such Copies still lie hid amongst Parcels of old Books, which are very seldom

searched into, at least with tolerable Care? Let those Persons answer these Questions, who never could have believed, till they were very lately convinc'd, that there were *English* Copies extant, printed in the Year 1571, with the Controverted Clause in them. 'Tis true also, that several great Authors have affirm'd, that the Controverted Clause was omitted in the *Latin* Copies of this Year. But what then? Have not the same Authors affirm'd the same thing of the *English* Copies of the same Year? And might not those, whose mistake about the *English* Copies has been made so glaring, as well mistake about the *Latin* ones too? The Words of those Authors imply no more, than that they never remember to have met with any Copies of that Year (either *Latin* or *English*) that had the Controverted Clause. But have not such *English* Copies been lately produc'd? And may not *Latin* ones also be produc'd in God's good Time? The Argument from the Non-appearance of such *Latin* Copies is at the best but a negative one; and therefore can't be thought sufficient to counterbalance the positive Assertion of an unexceptionable Witness on the other side. For

Secondly, Bishop Sparrow has exhibited in his *Collection* a *Latin* Edition of this very Year printed by *Day*, with the Controverted Clause in it. And he has exhibited it in such a manner, that he must either have really seen and followed such an Edition, or been guilty of the grossest downright Forgery.

For he can't be justify'd by saying, that the Clause was in *Wolf's* Edition, or that it was in the Record (which Particulars he may indeed well be supposed aware of) and consequently that he did only restore it in *Day*. For, 1. he pretends to express the Edition of *Day*, without any Intimation, that he
used

used a Liberty in correcting the Omissions of it; and he is so punctual as to preserve in his own Copy the very Date, &c. of *Day's* Edition, and consequently he pretends to give us an exact Copy of what was to be found in *Day*. 2. Had he intended to restore the Clause from the Record or *Wolf*, he would have printed it as he found it in them; whereas he varies from them in this very Clause. For they both want the Words *five ceremonias*, which Bishop *Sparrow* inserts. And 'tis remarkable, that there was no need of inserting them neither. For tho' the inserting them brings the Clause rather nearer to the *English* Copies of this Year: yet the *Latin* of the Record and *Wolf* would well enough have born the *English* reading. For in the *English* Translation two Words, the one exegetical of the other, are sometimes found to answer one *Latin* one. Thus in the Twenty fifth Article *notæ* is translated *Badges or Tokens*. How then could Bishop *Sparrow* intend only to restore the Clause, when he made a manifest and unnecessary Addition to it? 3. He could not but know, what a Stir was made about this Clause in Archbishop *Laud's* Time; and that Archbishop *Laud*, in his Speech in the Star-Chamber, which was the celebrated Defence of the genuineness of this Clause, expressly saies, that it was left out in the *Latin* Edition of the Year 1571. And would Bishop *Sparrow* then dare to insert it in his Copy of that very Edition; and in that very Insertion vary from the Reading of A. Bp. *Laud's* Authorities (upon the Credit of which, principally, he must have restored it) would he do this, I say, without giving a Reason for it, or declaring upon what Grounds he did it?

We must therefore conclude, that by expressing it in his Copy of *Day's* Edition, he vouches its being in *Day's* own Copy ; and we have consequently his express Testimony, that he himself found and knew it to be there. So that, if the Clause was not there, the Bishop was an arrant Liar and Impostor, which is as vile a Character, almost, as 'tis possible for any Man to deserve. And yet that Bishop always approved himself, both in Prosperity and Adversity, a Man of the very strictest Probity ; and carried to his Grave the Reputation of an unsuspected Integrity, and most eminently exemplary Piety. Why therefore should such a Witness be disbeliev'd, when he justifies a matter of Fact upon the Credit of his own Eyes ? He had asserted the same thing with respect to the *English* Copies, in spite of the former Declarations of some eminent Writers ; and he must have deserved to be branded with the same Infamy upon that account (if this Way of Reasoning be true and just) till the genuine Edition was very lately brought to light. But we have lived to see his Veracity demonstrated with respect to the *English* Copies : and why may we not suppose, that he acted as uprightly in that Point, for which we can't as yet produce the Proofs ; as 'tis now demonstrably plain he did in that, for which he must have continued equally liable to Censure, had not mere Chance mustered up so many Witnesses of his Sincerity ? Wherefore the Bishop's single Testimony ought to be thought substantial Proof by all such Persons, as would be unwilling (and who would not ?) to be charged by Posterity with deliberate Falshood, merely for asserting, that they had seen such a Book, as perhaps in aftertimes could not be produced.

But

But besides all this, there are diverse collateral Circumstances, which confirm Bishop Sparrow's Testimony. For,

1. I have effectually demonstrated, that the Controverted Clause was an authentic Part of the genuin *English* Edition. And can it then be conceived, that there was no *Latin* Edition conformable to the genuin *English* one? Or will any Man be so void of Sense, as to pretend, that Authority designedly made a Difference between them?

2. 'Tis exceedingly remarkable, that those Copies which we now have of *Day's* Edition printed in this Year, differ from Bishop Sparrow's Copy in no less than four material Particulars (besides the Controverted Clause) in that very Leaf, B 3. which contains the Twentieth Article in *Day's* own Copies. And I dare affirm, and so will the Reader too, that in every one of those Particulars, the Copies we have of *Day's* own Edition are certainly wrong, and that Bishop Sparrow's Copy is exactly right. To make this plain, I will exhibit the several Particulars in a Table, and compare them with the *English* Translation both Old and New.

A R T. 20.

Latin.

English.

Day. quod verbo Dei ad-
versetur.

Old.

} that is contrary
to God's Word

Spar. quod verbo Dei
scripto adversetur.

New.

} written.

A R T. 21.

D. quæ ad normam pie-
tatis pertinent.

O.

} things pertaining
unto God.

S. quæ ad Deum perti-
nent,

N.

A R T.

A R T. 23.

D. De vocatione ministrorum.

S. De ministrando in Ecclesia.

O. No Man may minister in the Congregation, except he be called.

N. Of Ministering in the Congregation.

A R T. 24.

D. De precibus publicis dicendis in lingua vulgari.

S. De loquendo in Ecclesia lingua quam populus intelligit.

O. Men must speak in the Congregation in such Tongue as the People understandeth.

N. Of speaking in the Congregation in such a Tongue as the People understandeth.

Let us now examin each of these Particulars.

In the first Instance, that *scripto* ought to be inserted, is manifest. The *Bennet College MS.* *Wolf's Edition*, and the MS. with which *Bod. 2.* was compared (probably the very Record) all have it ; and the *English* both of the Old and New Translation renders it. So that the Omission of it in our Copies of *Day* is faulty, and Bishop *Sparrow's* Reading is right.

In the second Instance, the *English* both of the Old and New Translation agrees with Bishop *Sparrow's* Reading ; which must needs imply, that that Alteration of the *Latin* which we find in the Bishop's

shop's Copy, was made by Convocation, and that *Day* does faultily retain the old Reading of *Wolf*.

In the third and fourth Instances, the New Translation varies from the Old; and the Bishop agrees exactly with the New Translation in opposition to our Copies of *Day*, which retain the Old. From whence it follows, that the Bishop's Readings are right (the Old *Latin* Text being in all other Places corrected into a Conformity with the New Translation) and *Day's* are wrong.

And what does the Reader now think? Had the Bishop intended a Forgery of the Controverted Clause, he would not surely have rendred his Edition suspicious by making so many other Variations. And yet in all these Particulars, wherein the Bishop differs from our present Copies of *Day*, 'tis notorious, that all the *English* Editions of the New Translation printed in this very Year, whether with or without the Controverted Clause, agree in confirming the Bishop's Readings, and confuting those of *Day*. Do's not this demonstrate, that Bishop *Sparrow's* Copy of *Day's* Edition differed from those we now have? And are not all those Differences found in that very Leaf of our present Copies of *Day*, wherein the Twentieth Article is printed? I am therefore convinced, that that Leaf has been knavishly abused; and that *Day* printed the Articles at first with the Controverted Clause in them, as Bishop *Sparrow* has given us the Copy of it; but that afterwards he printed them without the Clause, probably about the same time that the same Trick was play'd in the *English* Text, as has been fully proved.

If it be ask'd, what End *Day* could serve by making those four other Alterations which I have produc'd, besides the Controverted Clause; I answer, God only

only knows. Such as could be guilty of falsifying the Twentieth Article by the Omission of the Controverted Clause, might also dare to do the rest, altho' we do not know their Reasons. 'Twould puzzle a Man perhaps to assign a Reason even for omitting the Controverted Clause. For I don't understand from the Disputes of those Days, that any refused Subscription upon the Account of it: and yet this Wickedness was committed notwithstanding.

In short therefore, Bishop *Sparrow* gives us a Copy of *Day's* Edition, which has the Controverted Clause in it. Now we have evident Proofs from the *English* Copies, that the Controverted Clause is genuin; and we ought for that Reason to conclude, that Bishop *Sparrow* speaks the very Truth, when he assures us, that it was printed by *Day*, the Queen's *Latin* Printer, in Conformity to the genuin Edition of the Queen's *English* Printers, *Jugge* and *Cawood*. But farther, Bishop *Sparrow* reports, that that Copy of *Day* which he followed, differed from our present Copies of *Day*, in no less than four remarkable Particulars (besides the Controverted Clause) in that very Leaf, in which our present Copies of *Day* give us the Twentieth Article: And all the *English* Copies of this Year, whether with or without the Clause, do justify Bishop *Sparrow's* Readings in opposition to our present Copies of *Day*. This is a great Confirmation of Bishop *Sparrow's* Testimony. I am therefore abundantly satisfy'd, that there were very foul Practices with respect to that Leaf, and that the Controverted Clause was then left out, when the other Alterations in that Leaf were made.

Whether this were done in one and the same Impression, none can at present determin. The
sight

fight of a genuin Copy would soon discover it. 'Twas certainly possible for them to alter that Leaf, tho' the other Parts of the Forms continued untouched.

Nothing now remains, upon this Head, but that I account for the different Readings of the Controverted Clause it self. There is no Dispute about the *English* Copies. For those that have it, read all alike. But the Record (as Archbishop *Laud's* Paper and Dr. *Heylyn* expressly testify) *Wolf's* Edition, and that MS. by which *Bod. 2.* was corrected (tho' I verily believe it was the Record it self) have not the Words *five ceremonias*, which are in Bishop *Sparrow's* Copy of *Day*, and which Dr. *Heylyn* himself does (a) elsewhere acknowledge ; with this only Difference in the whole (which in Reality is none) that the Doctor places *fidei* after *controversiis*, whereas in the Record and *Wolf's* Edition it stood before it ; and this Misplacing might be a Slip of the Doctor's Memory, or a Mistake of the Press. I presume therefore, that the Clause stood as *Wolf* reads it, till the Year 1571, when the Convocation inserted *five ceremonias*, as exegetical to *ritus* ; and so *Day* printed it. And Dr. *Heylyn* accordingly, when he does not expressly cite the Record, quotes it as it stood improved or enlarged in the usual Copies.

(a) The Life of Archbishop *Laud*, p. 70.

C H A P. XXVI.

Of the Subscription of the Convocation in 1604.

I Don't find that the Convocation ever had the Articles again before them, till the Year 1604, when they subscribed them in a most solemn Manner.

They took a *Quarto* Copy of them, printed at London in the Year 1593, by the Deputies of Christopher Barker (which also has the Controverted Clause of the Twentieth Article, to note that by the way) bound up in Vellam, with a quantity of Paper annexed, sufficient for their Purpose. And on the Backside of the last Page was written as follows.

To all and singular the precedent Articles of Religion comprised in this Booke, being in Number Thirty nine, we the Byshops and whole Cleargy of the Province of Canterbury assembled in the Convocation holden at London, uppon a publique Readinge and deliberate Consideracion of the sayed Articles the 18th of May in the Yeare of our Lord God 1604. have willingly and with one accorde consented and subscribed.

Then in the same Page are the following Auto-graphal Subscriptions, viz.

Ric. London, President.

Tho. Winton.

W. Lincoln.

Jo. Bathon. & Wellen.

Antho. Cicestren.

Jo. Roffens.

Gerv. Wigorn.

Anth. Meneven.

Willm. Asphen.

The

The next Page contains the following Subscriptions of other Bishops,

Willm^o Exon.
Hen. Bangor.
Tho. Petriburg.
Ro. Hereford.
Jo. Bristoll.
Henry Sarum.
M. Elie.
Fr. Landaven.
Jo. Norwicen.
Jo. Oxon.

The two next Pages contain the Subscriptions of the Deans; as several others do those of the Archdeacons, Proctors for Chapters, and Proctors for the Clergy, in the following Order.

Decani Ecclesiarum Cathedralium, & Collegiatarum.

Thomas Ravis, Decanus Eccles. Christi Oxon. Proloquutor.
Jacobus Mountagu, Decanus Capellæ Regiæ, & Eccles. Lich.
Tho. Nevile, Decanus Eccles. Metropol. Cant.
Matt. Sutlivius, Decan. Exon.
Joannes Gordon, Dec. Sarum.
Umphridus Tyndall, Dec. Eliens.
Tho. Blague, Dec. Roffens.
Rich. Eedes, Dec. Wigorn.
Johannes Overall, Dec. D. Pauli London.
Griffith Lewys, Dec. Eccles. Gloucest.
Simon Robson, Dec. Brist.
Benj. Heydon, Dec. Wellens.

Georg.

Georg. Montgomery, Dec. Norwic.

Laurentius Stanton, Dec. Lincoln.

Georg. Abbott, Dec. Winton. per me Tho. Ravis ex speciali mandato Procuratorem ad hoc substitutum.

Carolus Langford, Dec. Heref. per me Sim. Smyth de speciali mandato Procuratorem ad hoc substitutum.

Tho. Banks, A. M. Dec. Asaph. per me Gulielmum Barlow de speciali mandato Procur. ad hoc substit.

Richardus Parrye, S. Th. Prof. Dec. Bangor. per me Tho. Ravis de speciali mandato Procur. ad hoc substit.

Archidiaconi.

Car. Fotherbye, Archid. Cant.

Mich. Renigerus, Arch. Winton.

Joannes Langworth, Arch. Wellensf.

Philip. Bisse, Arch. Taunton.

Jac. Cottington, Arch. Surrie.

Jo. Drury, Arch. Oxon.

Tho. Barrer, Arch. Exon.

Ric. Clayton, Arch. Lincol.

Will. Tooker, Arch. Barum.

Erasmus Webb, Arch. Bucks.

Joannes Buckeridge, Arch. Northampton.

Joannes Freake, Arch. Norwic.

Rob. Hill, Arch. Glocest.

Simon Smyth, Arch. Heref.

Rob. Newman, subst. Johannis Firmarie Arch. de Stowe.

Mer. Morgan, Arch. de Carmarthen.

Theoph. Ailmer, Arch. London.

Rad. Pickharver, Arch. Sarum.

Rob. Tighe, Arch. Middlef.

Reg. Dod, Arch. (a) Salop.

And. Vaen, Arch. Brechon.

*Simon Smyth, Procurator Guilhelmi (b) Grenew,
Arch. Salop. in Eccles. Cath. Heref.*

(c) W. Souch, Procurator Archidiaconi Sarum.

Guilelmus Hinton, Arch. Covent.

*Lewis Swete, Arch. Tottnes, per me Procur Tho.
Barret.*

W. Souch, Proc. Arch. Dorset.

Joannes Maptizden, Arch. Suff.

Wm. Huchenson, Arch. Cornub.

Cadwalladerus Hughes, Arch. Landav.

Tho. Stalter, Arch. Roffens.

Tho. Witber, Arch. Colcestr.

(d) Tho. Corbett, Proc. Arch. Lester.

Jo. Johnson, Arch. Wigorn.

Rob. Johnson, Arch. Leicest.

Ri. Stokes, Arch. Norf.

Tho. Patenson, Arch. (e)

Job. Mattock, Arch. Lewens.

Rich. Hackluyt, Arch. West.

Sam. Harsnet, Arch. Essex.

(a) There are two Archdeaconries of *Salop*, the one in *Lichfield*, the other in *Hereford* Diocese. It appears from the next Subscription save one, that this Person enjoyed the former of these Dignities.

(b) I think I read this Person's Name right.

(c) I presume, *Souch* came into the House, after *Pickharver* was gone forth; and therefore, knowing himself to be *Pickharver's* Proxy, and not perusing the Names of those that had already subscribed, he hastily entred this Subscription.

(d) This has a Mark before it; which probably signifies that it stands for nothing, *Johnson* coming presently into the House, and subscribing in Person.

(e) I can't positively affirm, what Place this Person was Archdeacon of, his Title being written in so bad a manner. But I guess, 'twas *Chichster*; for I think I can make out *Cistria*, or something very like it.

Edm. Lillie, Arch. Wilts.

Will. Powel, Arch. Bathon.

Valent. Overton, Arch. Derby.

Rob. Tynlye, Arch. Elien. per me Tho. Ravis ex speciali mandato Procur. ad hoc substitit.

Cuthbertus Norris, Arch. Sudbury, per me Zachariam Pasfeild ex speciali mandato Procur. ad hoc subst.

Rob. Conzall, Arch. Hunting. per me Henr. Morley ex speciali mandato Procur. ad hoc substitit.

Edm. Price, Arch. Merioneth, per me Jo. Davies ex speciali mandato Procur. ad hoc subst.

Georg. Eland, S. T. B. Arch. Bedford, per me Jo. Childerley ex speciali mandato Procur. ad hoc substitit.

Procuratores Capitulorum.

Phil. Bisse, Procurator Capituli Wellens.

Rob. Kercher, Procur. Capit. Winton.

Rog. Parker, Proc. Cap. Lincoln.

Joan. Dix, Proc. Cap. Bristol.

Will. Wilson, Proc. Cap. Ross.

Petrus Lyly, Proc. Cap. Sarum.

Job. Bagshawe, Proc. Eccles. Lichf.

Job. Hilles, Proc. Eccl. Eliens.

Simon Smyth, Proc. Cap. Heref.

Mer. Morgan, Proc. Eccles. Cath. Menev.

Arth. Williams, Proc. Eccles. Cath. Asaph.

Petrus Cooks, Proc. Cap. Gloucest.

Edm. Sucklyng, Proc. Cap. Norw.

Martinus Fotherby, Proc. Cap. Cant.

Jo. Howson, Proc. Cap. Eccles. Christi Oxon.

Tho. White, Proc. Cap. D. Paule Lond.

Will. Helyar, Proc. Cap. Sti Petri Exon.

Mauricius Gruffyn, Proc. Cap. Landav.

Garretus Williamson, Proc. Cap. Gicestr.

Procura-

Procuratores Cleri.

<i>Rich. Neile</i>	}	Procuratores Lond. Dioces.
<i>Zach. Pasfeild</i>		
<i>Guillemus Wode</i>	}	Procur. Wigorn. Dioces.
<i>Tho. Forrest</i>		
<i>W. Prytherghe</i>	}	Proc. Cleri Petriburg.
<i>Rich. Butler</i>		
<i>Guilielmus Souch</i>	}	Proc. Bristol.
<i>Joh. Tapsell</i>		
<i>Zach. Babington</i>	}	Proc. Coven. & Lichf.
<i>Rich. Eaton</i>		
<i>Gul. Barker</i>	}	Proc. Cleri Dioc. Bath & Well.
<i>Franc. James per me</i>		
<i>G. Souch ejus Proc.</i>		
<i>Othorwellus Hyll</i>	}	Proc. Cleri Lincoln.
<i>Tho. Burton</i>		
<i>Edow. (f) Wickham</i>	}	Proc. Cleri Cicest.
<i>Rob. Scott</i>		
<i>Griff. Vaughan</i>	}	Proc. Cleri Dioc. Bangor. per Griff. Vaughan de speciali mandato Procur. ad hoc substit.
<i>Owinus Meredith</i>		
<i>Will. Helyar</i>	}	Proc. Cleri Dioc. Exon.
<i>Jaspar Swyft</i>		
<i>Will. Smythe</i>	}	Proc. Cleri Dioc. Eliens.
<i>Ric. Warfild</i>		
<i>Guiliel. Prichard</i>	}	Proc. Cleri Dioc. Landav.
<i>Rob. Robotham</i>		
<i>Christopherus Cragge</i>	}	Proc. Cleri Dioc. Gloucest.
<i>Sam. Cinlton</i>		
<i>John Davies</i>	}	Proc. Cler. Asaph.
<i>Edm. Price, per me prædict</i>		
<i>J. Davies Proc.</i>		

(f) This Name is written exceedingly ill : but I hope I have hit it.

Will. Jones	}	Proc. Cleri Norwic.
Tho. Stone		
Will. Wilfon	}	Proc. Cleri Roffen.
Edw. Alchin		
Henr. Marten	}	Proc. Cleri Sarum.
W. Wilkinfon		
Arth. Lake	}	Proc. Cleri Winton.
Mich. Rabbett		
Benj. Charier	}	Proc. Cleri Cant.
(g)		
Ant. Blincowe	}	Proc. Cleri Oxon.
Jo. Craiker		
Rob. Rudd	}	Proc. Cleri Menev.
Rob. Roberts, per Rob. Rudd		
de spec. mand. Proc. ad		
hoc fubftit.		
Jacobus Baylie	}	Proc. Cleri Heref. per Sim. Smyth
Georg. Benson		
		de spec. mand. Proc. ad hoc fubftit.

On the outside of this Book is written as follows,

The Originall of the Articles fubfcribed, &c.

1562 and 1571.

Subfcribed againe 1604, in the beginninge of K. Jeames.

And note that thefe Words *Subfcribed againe, &c.* are manifettly written by Archbishop *Laud's* own Hand. And I conclude from the Sameness of Color in the Ink, that the Word *and*, and the Date 1571, were alfo written by him. So

(g) There is but one Subscriber for the Clergy of this Diocese.

that

that the Book had probably been his. However, 'tis reported, that it was once pawned for a Pot of Ale at a Public House, and redeem'd from thence by a Person of Curiosity; after whose Death it came, with other Books and Papers, into the Library of the Reverend Mr. Robert Foulkes, Rector of *Llanbeder* and *Llanvuwrog* in *Denbighshire* in *North Wales*, to whom I here return my humble Thanks for the use of it.

I must farther observe, that there are in this Book some Corrections made with the Pen, viz.

In the Title Page, *Kinges* for *Queenes*.

The same in the 37th Article.

his for *her*. *ibid*.

our late Queene. *ibid*.

These Corrections were probably previous to the Subscription; tho' I can't give a good Reason for them. I am sure, there was no necessity of them.

C H A P. XXVII.

Of King Charles the First's Edition of the Articles, with his Declaration prefixed to the same.

IN the Year 1628 the famous *Declaration* of King Charles I. was prefixed to an Edition of the Articles, which he then caused to be published, probably (a) at the Instance of Archbishop *Laud*: and the said *Declaration* has been often reprinted with the Articles, not only in the Reign of King Charles I. but also in succeeding Times.

(a) See Dr. *Heylyn's* Life of him, p. 178.

'Tis observable, that Bishop Pearson, when he manifestly speaks of this very *Declaration*, (b) calls it the *Declaration decimo Caroli*; whereas it was certainly published, as the Title Page of the Copy F testifies, in 1628, which could not be more than *quarto Caroli*, whether you reckon by the *Julian* or by the Ecclesiastical Computation. I presume, the Occasion of this great and excellent Prelate's Mistake was, that he used an Impression published in the Tenth of that King; which (because the Declaration bears no Date, and also has these Words, *prohibiting the least Difference from the said Articles, which to that end we command to be new printed, and this our Declaration to be published therewith*) he concluded to be the first Impression of it.

Since the *Collation* was printed, I find, that the Copies of the Impression in 1628 differ. For there is one in the Library of St. John's College in Cambridge, which differs from that which I was obliged to use when I made my *Collation* (for I did not then know, that any Copy of this Sort was to be found at St. John's) in three Things. *First*, There is in St. John's Copy, a Comma after *Heaven*, contrary to what the *Collation* exhibits in Numb. 18. of the Fourth Article. *Secondly*, In the same Copy 'tis printed *judgemrnt* (*r* being put for *e*) in the Thirty fourth Article. *Thirdly*, There is also in the same Copy a Semicolon after *them*; and these Words, which should immediatly follow, *viz. and in such only as worthily receive the same*, are totally omitted, which makes the Article in that Copy unintelligible. As for the first Instance, I believe, the Com-

(b) No Necessity of reforming the Doctrine of the Church of England, p. 340, 342. in the Bibliotheca Script. Eccles. Angl. Lond. 1709.

ma was originally set, and that afterwards 'twas either drawn by the Ball, or dropt out of Chace. I think the Workmanship discovers as much. In the second Instance (which is on the Backside of C 3) and also in the third (which is on the Backside of D 1) the Faults had manifestly been corrected, after the Sheets of St. *John's* College Copy were wrought off. This needs no Proof. Wherefore the Copy in St. *John's* College Library, which I have since diligently compared, is prior to that which I used when I made my *Collation*. This I thought my self obliged to signify; because in all other Particulars I express the Copies in that Library, as many as it could furnish me with.

But then, the two Copies I have used (and I presume, the whole Impression) differ from the Editions of 1571 in the following Instances.

First, In the Title Page, of which see the *Collation*.

Secondly, In the Titles and Bodies of diverse Articles, as appears by the following Table.

1571.	1628.
Art. N ^o .	
3. 11. it is.	is it.
6. 24. requisite necessary.	requisite or necessary.
27. of holy Scripture.	of the holy Scripture.
139. account them for canonicall.	account them canonicall.
8. 6. Nicene Creed.	Nice Creed.
9. 3. or birth Sin.	Birth or Sin.
14. 44. we be.	we are.
15. 18. the Lamb.	a Lamb.
27. 7. but is also.	but it is also.
28. but is repugnant.	but it is repugnant.

29.	3. which do not eat.	which eat not.
31.	7. is the perfect.	is that perfect.
33.	27. thereto.	thereunto.
35.	46. of repairing.	of the repairing.
36.	33. superstitious or ungodly.	superstitious and ungod- ly.
37.	44. of Sacraments. 55. doth.	of the Sacraments; do.

Thirdly, In the Ratification,

Nº. 19.	Hands.	Hand.
24.	our Lord God.	our Lord.

Fourthly, In the Table,

Nº. 8.	of original Sin.	of the original Sin.
21.	of general.	of the general.
27.	of the Unwor- thiness.	of the Worthiness.

And 'tis to be noted, that the Editions of 1630 and 1642, do agree with that of 1628, in all the foregoing Instances, except that in Art. 33. of the second, that of Numb. 24. of the third, and that of Numb. 27. of the fourth Sort.

I must add, that in Art. 6. Numb. 111. the genuine Copies of 1571 read *Song*; whereas the spurious ones of that Year read *the Song*; and the Impression of 1628 agrees with the latter.

Now I am persuaded, that whoever considers the foregoing Instances (except the first Sort, *viz.* those in the Title Page, of which I shall soon take particular Notice) provided he is in any measure acquainted with Printing, will need no Argument to convince him, that every one of these Particulars (several of which are only Transpositions of Words,

Words, which may be indifferently placed either Way; others are manifest-Blunders, and all the rest are such as happen every day in all sorts of Books, without any previous Intention to create them) might easily happen by mere Chance. Or, if any one of them was designed, the Variation was probably made by the Corrector of the Press, who without regarding any authentic Copy, made the *English* run as his Fancy judged it ought, or as he thought the Sense required. And when Mistakes were once introduced, no wonder that the King's Printers continued them by copying their own last Impressions.

However, we have not the least Ground to think, that any sort of Authority ever interpos'd in this Matter, and occasioned the aforesaid Variations. And consequently 'tis notorious, that notwithstanding the several Instances before recited, no substantial Alteration of, Addition to, or Subtraction from, the Articles of 1562, as they stood revised by Authority in 1571, has ever been made since the Year last named. For the Variations in the Impression of 1628, and others of a later Date, are arrant Trifles, and such as do not make any substantial Difference, even to the smallest Word. So that the admirable Bishop *Pearson* had the justest Reason to use these (a) Expressions, *I do absolutely deny, that there is any substantial Alteration of, or Addition to, those Articles mentioned in the Act of the Thirteenth of Eliz. and do assert, that the Articles to which the late King's Declaration was affixed, are the same with them in Number, Nature, Substance, and Words (viz. in all things substantial) as I am assured, having my self diligently collated them with an Edition of the Articles printed*

(a) No Necess. &c. p. 383.

by Richard Jugge and John Cawood, Printers to the Queens Majesty in Anno Domini 1571. And (a) again, I can aver as I have done before, that the Articles now in force are the same with the Articles comprized in a Book imprinted when the Act was made, without any the least (that is, as the Bishop had beforehand explained himself, without any the least *substantial*) Alteration.

As for the Title Page, 'tis manifestly agreeable to that in 1571, as it was set in the first Copies; and therefore I presume it was taken from one of those Copies, before 'twas altered to what it appears in D, G, H, I, K (see Chap. 23. p. 323, &c.) and other Editions in after times. And indeed, were it possible, or worth my while, to search all the intermediate Editions between 1571 and 1628, I am apt to think, I might trace out a good Number of the foregoing Variations in the Text, Ratification, and Table.

C H A P. XXVIII.

Whether the Clergy were required to subscribe the Articles of 1562, before the Year 1571; with Reflections on some gross Falshoods invented and published by Dr. Calamy in the Second Part of his Defense of moderate Nonconformity.

WE have now seen, how the Text of the Articles was finally settled both in *Latin* and *English*; and may therefore proceed to inquire, whether the Clergy were obliged to subscribe them before the famous Act of the Thirteenth of *Elizabeth*, Chap. 12. was passed.

(a) Ibid. p. 385.

It may not be amiss to premise, that in the Reign of King *Edward VI.* after the Articles of 1552 were published, the *Cambridge* Visitors required all Doctors and Batchelors of Divinity, and Masters of Arts, to swear to, and subscribe, the said Articles, before their Creation. This appears by their Letter of *June 1. 1553*, now extant in *Bennet College Library*. There was also an Order of Council, bearing Date 11th *June, 7^o Regni*, which required the Bishops and Clergy to subscribe them. A Copy of this Order is now extant in the Registry of *Norwich*, with several Subscriptions made in pursuance of it. These Papers are printed at large in the Third Volume of the Bishop of *Sarum's History of the Reformation*.

After Queen *Elizabeth* ascended the Throne, tho' no Subscription appears to have been made to King *Edward's* Articles, yet a *Declaration* of certain Articles of Doctrine was printed, which all Parsons, Vicars and Curates were enjoined to read at their Entry upon their Cures. Afterwards the Articles of 1562 were agreed on and published; and tho' there was at present no Law or Canon that expressly required Subscription to them; yet it must be remembred, that in 1 *Eliz. Ch. 1.* which restores all ancient Jurisdiction to the Crown, we have this Clause;

And that your Highness, your Heirs, and Successors, Kings or Queens of this Realm, shall have full Power and Authority by Virtue of this Act, by Letters Patents under the Great Seal of England, to assign, name, and authorize, when and as often as your Highness, your Heirs or Successors shall think meet and convenient, and for such and so long time as shall please your Highness, your Heirs or Successors, such Person or Persons, being natural born Subjects to your Highness, your Heirs or Successors, as your Majesty, your Heirs or Successors

cessors shall think meet, to exercise, use, occupy and execute, under your Highness, your Heirs and Successors, all manner of Jurisdictions, Priviledges and Prebeminences in any wise touching or concerning any Spiritual or Ecclesiastical Jurisdiction, within these the Realms of England and Ireland, or any other your Highness Dominions and Countries. And to visit, reform, redress, order, correct and amend all such Errors, Heresies, Schisms, Abuses, Offences, Contempts and Enormities whatsoever, which by any manner of Spiritual or Ecclesiastical Power, Authority or Jurisdiction can or may lawfully be reformed, ordered, redressed, corrected, restrained or amended, to the Pleasure of Almighty God, the increase of Vertue, and the Conservation of the Peace and Unity of this Realm; and that such Person or Persons so to be named, assigned, authorized and appointed by your Highness, your Heirs or Successors, after the said Letters Patents to him or them made and delivered, as is aforesaid, shall have full Power and Authority by Virtue of this Act, and of the said Letters Patents, under your Highness, your Heirs and Successors, to exercise, use and execute all the Premises, according to the Tenor and Effect of the said Letters Patents; any Matter or Cause to the contrary in any wise notwithstanding.

Upon this Clause the High Commission Court was erected; and it continued till the Seventeenth of King Charles I. when this Clause was repealed.

Now 'tis evident from the Power therein given them, that the High Commission might, if they pleased, require the Clergy to subscribe the Articles of 1562: but the Question is, whether they actually did so. The Clergy were indeed required to subscribe the Protestations in the *Advertisements* of 1564, and diverse of them were deprived for refusing Compliance; and I have reason to think, that in the Year 1564, the London Clergy were required by the High Commissioners to subscribe the
Articles

Articles of 1562: but I don't find any sufficient Ground to believe, that Subscription to the Articles of 1562, was required of *all* the Clergy in general, before the famous 13 Eliz. c. 12. enjoined it in 1571.

It may be objected perhaps, that Dr. Fuller (b) says, *Hitherto the Bishops had been the more sparing in pressing, and others the more daring in denying Subscription, because the Canons made in the Convocation 1563* (he must mean of the Julian Computation) *were not for nine Years after confirmed by Act of Parliament. But now the same being ratified by Parliamentary Authority, they began the urging thereof more severely than before.* This Passage is very obscure. But upon supposition that he speaks of Subscription to the Articles of 1562, and that his Words imply, that the Bishops required Subscription to those Articles before the Year 1571; yet I can't admit his Testimony for Proof, who betrays such gross Ignorance in this Matter. For 'tis notorious, that no Canons were passed by the Convocation in 1562 (call it 1563, if you please) and that the Parliament of 1571 never confirmed any such Canons.

But Dr. Calamy (c) tels us roundly, That *before the Year 1571 all the Clergy were required to subscribe the Articles of 1562, and that at first this Subscription was readily agreed to.* This he asserts with such an Air, that one would think he has some Ground for it. And I have earnestly intreated him by private Letters, to communicate the same (with some few other Notices) to me. I am well assured, those Letters came to his Hands; but I could never obtain any Answer. And I believe he had good Reason to deny me that common Civility; for I am mo-

(b) Church Hist. Book 9. p. 102.

(c) Defense of Moderate Nonconf. Part 2. p. 107.

rally certain, that this and diverse other Narrations concerning the Articles, which he has printed as confidently as if he had some written or printed Papers to vouch them, can't be warranted otherwise than by the Memoirs in his own Brain. I will descend to Particulars; and I intreat him, if he can, to wipe off the Reproach they will cast on him.

He (d) saies, *The first Subscription that was required, was only to the Articles of Religion drawn up and agreed to in the Convocation in 1562. All the Members of that Convocation were first required to subscribe; and all the Clergy afterwards: tho' there was neither Law nor Canon for it. This was refused by the famous John Fox the Martyrologist, who declared he would subscribe to nothing but the New Testament in the Original. Generally however it was at first readily agreed to. But such Changes and Alterations were afterwards made in these Articles, that many even of the Body of the Clergy refused to subscribe them a second time in the Convocations in 1566 and 1571.*

Let us now take this Paragraph in Pieces. The former Parts of it are of less Moment; however I will go through them.

That the Members of the Convocation in 1562 did subscribe the Articles they agreed on, is certain. For they passed them by Subscription, as I have shewn. And I am willing to suppose (because I am resolved to put the most favorable Construction upon his Words) that this is all the Doctor means by their being *required* to subscribe them. For that they were otherwise *required* to subscribe them, as Members of Convocation, is a mere Chimera. And as for *all* the Clergy's being *required* to subscribe them afterwards, I have already declared

(d) Ibid.

my Opinion ; tho' I will unfeignedly thank the Doctor, or any other Person whatsoever, for better Information.

He adds, that all the Clergy were required to subscribe them, *tho' there was neither Law nor Canon for it.* Strange ! I have shewn that the High Commissioners had Power to require Subscription by the First of *Elizabeth*, Chap. 1. So that with the Doctor's Leave there was *Law* for it, if the High Commissioners had been pleased to exact it. And I can refer the Doctor to a certain Author, who affirms, that there was *Canon* for it too. 'Tis no other than the Doctor himself, who within the Compass of a few Pages (*e*) affirms, that *the Convocation* (speaking of the Times before 1571 ; nay, as the Context shews, even before 1564) *required the Articles to be subscribed.* You see, there was in Fact no *Canon* for Subscription, tho' the Doctor both denies and affirms it ; and there was in Fact a *Law* for Subscription, tho' the Doctor denies it. Methinks, he should have spared the Pains of contradicting himself in Stories of his own Invention.

He adds farther, that the famous *John Fox* refused this Subscription to the Articles, and declared he would subscribe to nothing but the New Testament in the Original. Now I own, that *J. Fox* made that Declaration, and refus'd a Subscription then requir'd of him : but that the Subscription he refused, was a Subscription to the Articles, I beg leave to disbelieve, till I have better Evidence for it, than our Author's bare Affirmation.

Now follows a short Passage crammed with the most palpable Falshoods. He very gravely, and without blushing, discovers to the World, that *such Changes*

and Alterations were afterwards made in these Articles (viz. of 1562) that many even of the Body of the Clergy refused to subscribe them a second time in the Convocations in 1566 and 1571. Good God, what will not some Men dare to print? 'Tis evident even to Demonstration, that the Articles of 1562 were never changed or altered, even in the smallest Punctilio, till they were revised in 1571. Nor were they ever laid before the Convocation of 1566. And the Autographal Subscription of the Convocation of 1571 to the same Articles, even before their Revival, is still extant; and I have printed it at large in the Twentieth Chapter. And yet our Author, by the help of some invisible Records, has Courage enough to deny all these plain Matters of Fact; and to dress up an opposite Romance, embellish'd with such remarkable Circumstances, as if he himself had been present, and beheld with his own Eyes that fairy Scene. I must own, I can't persuade my self, that he has the Testimony of any one Writer in the World, for any one of these Particulars; tho' I should be very glad, for his own sake, to find my self mistaken. However, till he produces his Authorities, these shameless Forgeries must be charged upon himself. I do therefore fairly challenge him to shew, from any Writer whatsoever, either printed or MS. that he had the least Shadow of Reason for any one of these Assertions. How does he prove, that any the least Change or Alteration was made in the Articles of 1562, before the Revival in 1571? Where did he learn, that the Articles were ever offered for Subscription to the Convocation of 1566? Who told him, that any one Member of that Convocation, or of the Convocation in 1571, refused to subscribe the Articles? Or if they did refuse, how shall it appear, that they refused to sub-
scribe

scribe upon the Account of Changes and Alterations in the Articles ?

But to proceed. He (f) tels us, that the Parliament passed the Act of the Thirteenth of *Elizabeth*, Chap. 12. *to stop farther Rigors, and to put an end to the Severity of the Bishops.* Where did our Author find this ? Dr. Fuller, whom he sometimes quotes, (g) calls this Law a *sharp Edict against Nonconformists.* And indeed, since 'tis notorious, that the Bishops had the Laws on their side for what they did ; the Parliament certainly took an odd Way to *stop farther Rigors, and to put an end to the Bishops Severity,* by making a new Law to enforce Conformity, without repealing any one Syllable of what had been formerly enacted. But our Author was resolved to brand the Bishops ; tho' he had not Patience enough to work up his Malice to an Appearance of Truth. However, I will whisper one thing in his Ear. The Bishops were so far from esteeming this Act a Diminution of their Power, and a Check to their Proceedings, that they themselves were most earnest Promoters of it, even in the Year 1566, when the Bill was first brought in ; as our Author may be pleased to understand from that Petition of theirs, which I have printed at large in the Eighteenth Chapter.

In the same, and in the following Paragraph, our Author has imparted other great Secrets. He saies, that the Act of the Thirteenth of *Elizabeth*, Chap. 12. requires the Clergy to subscribe to those Articles only, that concern the true Christian Faith and Doctrin of the Sacraments ; and that this Subscription passed smoothly : whereas the Convocation

(f) Page 110.

(g) Church History, Book 9. p. 98.

made a Canon to oblige to a Subscription to all the Articles, as well those relating to Rites and Ceremonies, Order and Polity, as those that concerned the Christian Faith and the Doctrine of the Sacraments; and that this Subscription was refused by many because of what was added in the Twentieth Article, &c. Now I shall soon shew, that the aforesaid Statute obliges the Clergy to subscribe all the Thirty nine Articles. What I at present take notice of, is, that the Doctor speaks of a double Subscription; one to some Part of the Articles, which (he saies) pass smoothly; the other to all the Articles, which (he saies) many refused, particularly because of what was added in the Twentieth Article, &c. Here again he reports pretended Matters of Fact, for which I challenge him to produce his Vouchers. He bears us in hand, that his first sort of Subscription passed smoothly; and one would therefore think it was general. As for his second sort of Subscription, 'twas indeed required by the Canon of 1571 (and, with his Leave, 'twas the very same that is required by the Statute too) but I challenge him to prove, that it was refused by *many*, nay, by so much as *one* Clergyman before the Year 1573, upon the account of what he pretends was added in the Twentieth Article. That the Controverted Clause, which is the pretended Addition, is a genuine Part of the Twentieth Article, I have already shewn: and how soon that Clause became Matter of Scruple, and an Objection against Subscription, I can't precisely determine. But that it was a Reason for any one Man's refusing Subscription before the Year 1573 (as the Doctor's Context necessarily implies) I am yet to learn; and I will be much obliged to him for convincing me, that it was a Bone of Contention so
early

early as Twenty Years after the Date he so peremptorily assigns.

By this time, I presume, the Reader has sufficiently admired the Doctor's fruitful Invention. I will now shew, how greatly he excels in another Quality, *viz.* how prettily he can falsify what he can't but have read.

He (b) saies, *In 1573, a Subscription was required by Archbishop Parker, and several other Diocesans, to three or four Articles of this Tenor.*

1. *I acknowledge the Book of Articles agreed upon by the Clergy of this Realm, in a Synod holden An. Dom. 1562, and confirmed by the Queen's Majesty, to be sound, and according to the Word of God.*

2. *The Queen's Majesty is the chief Governor next under Christ of this Church of England, as well in Ecclesiastical as in Civil Causes.*

3. *I acknowledge, that in the Book of Common Prayer there is nothing Evil or repugnant to the Word of God, but that it may well be used in this our Christian Church of England.*

4. *I acknowledge, that as the public Preaching of the Word in this Church of England is sound and sincere, so the public Order and Administration of Sacraments is consonant to the Word of God.*

These were the most common Heads then required to be subscribed. But they were varied in several Dioceses. For each Bishop added what he thought Good to the particular Form he sent to his Clergy. The Articles which those three noted Persons, Mr. Dering, Mr. Greenham, and Mr. Johnson, were called upon to subscribe, which I have considered and compared, differed in several things one from another.

Now I am fully persuaded, that the four Articles above recited are no where extant, but in that Paper of Mr. *Dering's*, which is printed in the *Part of a Register*, p. 81, &c. And if the Doctor transcrib'd them from thence (let him deny it, if he can) pray, observe the Consequence.

He says, this Subscription was required by Archbishop *Parker* and several other Diocesans: whereas that very Paper of Mr. *Dering's* shews, that those Articles were proposed to him (see p. 85.) by a Friend of the Earl of *Leicester's* (and every body knows, that the Archbishop and that Earl were far from being Friends) on purpose to try, how far Mr. *Dering* would be willing to yield in order to his Restoration to the discharge of his Function. The Story in short was this. *Dering* being a troublesome Puritan, had been examin'd by the Privy Council (i) upon several Articles taken out of *Cartwright's* Writings; and he thereby appeared a Person of dangerous Notions. Afterwards some powerful Friend of his sent him the four Articles before mention'd, that he might perfectly understand, what Compliances he would make to purchase his Peace. *Dering* sent back his (k) Answer; and was thereupon admitted by the Privy Council, to the great Grief (l) of the High Commissioners, to read the Lecture in *St. Paul's*: With what Face then could Dr. *Calamy* assert, that Archbishop *Parker* and several other Diocesans requir'd a Subscri-

(i) See them in *Part of a Register*, p. 73, &c. and compare the second Paragraph of a Letter written by Archbishop *Parker* and Bishop *Sandys*, printed by Mr. *Strype* in his *Life of Archbishop Parker*, Book 4. Chap. 28. p. 433.

(k) 'Tis printed in *Part of a Register* p. 81, &c.

(l) See Bishop *Cox's* Letter to the Treasurer, printed by Mr. *Strype*, *ibid.* Chap. 35. p. 452.

ption (*viz.* of their Clergy) to the Articles offered to Mr. *Dering*?

The Doctor adds, that he had considered and compared the Articles, which Mr. *Dering*, Mr. *Greenham*, and Mr. *Johnson*, were called upon to subscribe; and that they differed in several things one from another. Now that the Articles offered to Mr. *Dering* and Mr. *Johnson* differed, is certain. Any Man may view them in (*m*) the *Part of a Register*. And no wonder that they differed. For those offered to Mr. *Johnson* were from the Bishop of *Lincoln*; and of those offered to Mr. *Dering* I have spoken already. But the Doctor says, he has considered and compared the Articles offered to Mr. *Greenham* too. I wish heartily, that I could obtain the same Happiness. That Articles were offered to Mr. *Greenham*, his Paper shews; but that Dr. *Calamy* ever saw them (notwithstanding his positive Affirmation) I must own, I cannot believe. Let him refer to the place, if he ever did. They are not in Mr. *Greenham's* (*n*) Paper, which (I verily think) furnished Dr. *Calamy* with what he knows of Mr. *Greenham's* Case.

I have cast these things together, tho' they belong to different Times; because I was unwilling to burden more than one Chapter with them. I was indeed obliged to lay open Dr. *Calamy's* most foul Practices (and I am really ashamed to find such Abominations in the Writings of one that professes himself a Christian) for fear unwary Readers should depend upon his Veracity, and be thereby inclin'd to distrust such Particulars as are sufficiently established in several Parts of this Book. The Doctor

(*m*) Pag. 81, 94.

(*n*) *Part of a Register*, p. 86, &c.

relates his pretended Facts in such a manner, as implies, that he himself believes them true. Whether he does, or no, let the Reader now judge. If the Doctor thinks, that he does not deserve what I have written of him, I do hereby heartily invite him (and as far as good Manners would permit me, I have don my utmost to provoke him) to do himself Justice upon me.

I can't but add, that a Man who is able to coin the most flagrant Untruths in this plentiful manner, is certainly qualified, the best of any Person living, to record the Excellencies and Sufferings of the Dissenting Teachers.

C H A P. XXIX.

Of the Beginning, Progress, and Passing of the Act of the Thirteenth of Elizabeth, Chap. 12.

LET us now consider the famous Act of the Thirteenth of *Elizabeth* Chap. 12. which put the Subscription to the Articles upon a different Foot.

Sir *Simonds D'Ewes* gives us a summary View of the Proceedings of the Parliament of this Year touching Religious Matters, in the following (a) Words.

Because the great Matter touching Religion and Church Government (of which the Passing the aforesaid Bill is the last Passage mentioned in the Original Journal-Book of the House of Commons) was so religiously begun by the said

(a) Journal of the House of Commons in the Thirteenth of *Queen Elizabeth*, p. 184, 185.

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House in the former Sessions of Parliament, in An. 8. Regin. Eliz. and so zealously prosecuted in this present Parliament de An. 13. Regin. Eliz. therefore it shall not be amiss here to set down at large, once for all, the whole Proceeding of the same, altho' all in the Issue was dashed by her Majesty, persuaded unto it (as it should seem) by some sinister Counsel. The first Step therefore unto this Business, was upon Thursday the fifth Day of December in the said former Session of Parliament in the said eighth Year of her Majesty, when the Bill with the Articles printed 1562. for sound Christian Religion had its first Reading; which in the Original Journal-Book of the House of Commons in this present Parliament is always called the Bill A, and in the Margent of the said Journal in An. 8. the said Letter A is expressed over against the Title of the said Bill. A second Step then followed in this their intended Reformation upon Friday the sixth Day of December in the said Session de An. 8. Regin. Eliz. when all these Bills following had each of them their first Reading, being there inserted in Manner and Form following, the Words only (the first Reading) being added instead of the Figure or Number (1.) set down in the Margent.

B. The Bill for the Order of Ministers, the first Reading.

C. The Bill for Residence of Pastors, the first Reading.

D. The Bill to avoid corrupt Presentations, the first Reading.

E. The Bill for Leases of Benefices, the first Reading.

F. The Bill for Pensions out of Benefices and Leases of Benefices, the first Reading.

All which several Bills are no otherwise stiled in the Original Journal-Book of the House of Commons in this present Parliament, than the Bill B, the Bill C, &c. and therefore without Recourse to the aforesaid Journal of the same House in An. isto prædicto 8 Regin. Eliz. it could not have been possibly herein understood, what had been intend-

ed thereby. Which last mentioned five Bills had no further Progress in the said Session of Parliament, by reason that it was dissolved soon after, on Thursday the second Day of January, but only the first beforecited Bill called the Bill A, had its second Reading on Tuesday the tenth Day, and its third and last Reading on Friday the thirteenth Day of December in the same Session. After which the said Bills so rested until the beginning of this present Parliament in An. 13 Regin. Eliz. when upon Friday the sixth Day of April foregoing these six Bills foregoing were again presented to the House, and a seventh Bill also, as is very probable, which was not at all read in the aforesaid last Session in An. 8 Regin. Eliz. which was the Bill read the third time this present Day, touching the Commutations of Penance by the Ecclesiastical Judge, and is always styled in the Original Journal-Book of the House of Commons the Bill G. And thereupon all the said seven Bills touching Religion were referred to Committees to consider of them. And on the Day following, being Saturday, and the seventh Day of the same Month, the said Bills were read. The first Bill of them, stiled the Bill A, was delivered to the foresaid Committees, or Commissioners, and the Residue appointed to remain in the House, and that to stand for no Reading of any of them. Which great Caution doubtless the House of Commons did the rather observe in their Proceeding with these Bills touching the Reformation of Matters of Religion and Church Government, because they desir'd her Majesty might the more graciously interpret their Endavors, and give way to the passing of the said Bills. To which purpose also the House appointed two of their Members before their rising that very Day, to have their Furtherance also for the same; who return'd their Answer on Thursday the 10th Day of the same Month, and advised the House of Commons to pray a Conference with the Lords for that purpose; which was accordingly had in the Afternoon of the same Day.

And

And that Day also the second of the said seven Bills, stiled the Bill B, had its first reading, and was read the second time on Saturday the 28th Day of April, and the third time on Monday the 30th Day of the same Month. On the morrow after the foresaid tenth Day of April, being the eleventh Day of the same Month, and Wednesday, the Bill D had its first Reading, being the fourth of the foresaid seven Bills touching Religion: And on Wednesday the ninth Day of May its second Reading. And on Saturday the twelfth Day of May the Bill C, being the third of the said seven Bills, had its first Reading, and its second Reading on Monday the fourteenth Day, and its third Reading on Wednesday the sixteenth Day of the same Month. The Bill E also, being the fifth of the said seven Bills, had its first Reading on Friday the thirteenth Day of April, its second on Wednesday the second Day, and its third on Monday the seventh Day of May. For the Bill F, it appears not by the Original Journal-Book of the House of Commons, that it was at all read, altho' it concern'd Pensions out of Benefices, and Leases of Benefices. For the Bill G lastly, which was the seventh of the foresaid Bills touching Religion, it had its first Reading on Thursday the tenth Day of May; its second on Tuesday the fifteenth, and the third on this instant Thursday, being the seventeenth Day of the same Month, as is before set down. Altho' it is to be observ'd, that some of the Readings of the foresaid Bills are omitted upon some of the said Days as Matters of no great Moment. Of which Bills also there was some treating on Wednesday the twenty fifth Day, and on Saturday the twenty eighth Day of April foregoing. But her Majesty on Thursday the first Day of May, by the Lords of the Upper House, declared unto the Committees of the House of Commons, who afterwards declared it to the House it self, that she approved their good Endavors, but would not suffer these things to be order'd by Parliament. Notwithstanding which Message,

as appears by the Reading of some of the said seven Bills afterwards, the House of Commons still proceeded, and having pass'd two of the said Bills, viz. the Bills B and C, on Wednesday the sixteenth Day of May foregoing, and the Bill G this present Thursday, as is aforesaid, they sent them up to the Lords by Mr. Comptroller and others, as soon as the said Bill G had passed the House.

That the Bill A, which was the Bill for *sound Religion*, with the Articles printed 1562, is the Twelfth Chapter of the 13th of Q. Eliz. which enjoins Subscription; I believe, no body doubts. However, if any Person should chance to question it, I desire him to remember, that the Twelfth Chapter of the 13th of Eliz. was certainly passed this Parliament; and that there is no Footstep of any other Act, which does or can bear that Name, that passed at that time. I confess, the Title in Sir S. D'Erves's Journal is different from that in the Statute Book. But that is no Objection, as any Man will perceive, who is in any measure acquainted with that Journal. The learned Baronet denominates this Act from the Purport of it, which is, as the printed Preamble testifies, that the Churches might be serv'd with Pastors of *sound Religion*.

Nor can it be pleaded, that Sir Simonds saies in the Passage above, that *all in the Issue was dash'd by the Queen*, and consequently the said Act for sound Religion was not passed. For then we must suppose, that tho' this Act was not passed, yet an Act to the very same Purport did pass in that very Parliament, altho' there is not the least Shadow of it any where extant; which is grossly unreasonable and absurd. When therefore he saies, that *all in the Issue was dash'd by the Queen*, and again, speaking of the same matter, *all in the Issue came to nothing*, p. 155. we must conclude, either that the

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Author had forgotten himself, and was mistaken in his summary View of these Proceedings touching Religion (for this Act, and another about Leases, which were two of the seven Acts relating to Religion, were passed this Session, as our Statute Book shews; tho' the rest miscarried) or else that he meant, that the Proceeding in general touching Reformation, of which the two Bills aforesaid were Branches only, was dashed or rendred ineffectual; because only two of the seven Bills passed, and whatever the Commons further intended, was utterly prevented.

The Truth is, the Queen was exceedingly averse to the House's meddling with Ecclesiastical Matters, the doing which she thought an Encroachment upon her Prerogative. And accordingly, as in the Passage above recited we find, that *her Majesty on Thursday the first Day of May, by the Lords of the Upper House, declared unto the Committees of the House of Commons, who afterwards declared it to the House itself, that she approved their good Endevors, but would not suffer these things to be order'd by Parliament:* So in the Commons Journal for the first of May, we read that *Mr. Serjeant Barham and Mr. Attorney General did desire from the Lords, that a convenient Number be sent presently unto their Lordships from this House for answer touching Articles for Religion. Whereupon my Lord Deputy of Ireland, Mr. Treasurer and divers others were sent for that Purpose, and had with them the four Bills last past, viz. The Bill against Fugitives, The Bill for Bristol, The Bill for Will. Skeffington, and the Bill for Shrewsbury: And afterwards return'd answer from the Lords, that the Queen's Majesty having been made privy to the said Articles, liketh very well of them, and mindeth to publish them, and have them executed by the Bishops, by Direction of her Highness Regal Authority of Supremacy of the Church of England,*

England, and not to have the same dealt in by Parliament, p. 180. And her Resolution continued the same in several succeeding Parliaments. In the Commons Journal An. 14 Eliz. Anno Dom. 1572. for Thursday the twenty second of May we find, that the Speaker declared from her Majesty, that *Her Highness's Pleasure is, that from henceforth no Bills concerning Religion shall be preferr'd or received into this House, unless the same should be first considered and liked by the Clergy*, p. 213. And in the Commons Journal An. 35 Eliz. Anno Dom. 1592, 1593. for Tuesday the Twenty seventh of February, Mr. Dalton speaking to a certain Bill said, *His great Dislike was, that having receiv'd strait Commandment from her Majesty not to meddle with things concerning the Reformation of the Church and State of this Realm, therefore in his Opinion the Bill ought to be suppressed*, p. 474. And the very next Day Mr. Speaker himself, amongst other Particulars, said thus, *Her Majesty's Pleasure being then delivered unto us by the Lord Keeper, it was not meant we should meddle with Matters of State, or Causes Ecclesiastical; for so her Majesty term'd them, she wondred that any could be of so high Commandment to attempt (I use her own Words) a thing so expresly contrary to that which she had forbidden. Wherefore with this she was highly offended. And because the Words then spoken by my Lord Keeper are not now perhaps well remembred, or some be now here that were not then present, her Majesties present Charge and expres Commandment is, that no Bill touching the said Matters of State or Reformation in Causes Ecclesiastical be exhibited. And upon my Allegiance I am commanded, if any such Bill be exhibited, not to read it*, p. 479. However, tho' the Queen was certainly unwilling, that either Lords or Commons should take Ecclesiastical Matters into Consideration, and treat of them in Parliament; 'tis evident, that tho' some

some others dropped which the Commons had passed, yet the Queen her self (for what Reasons does not appear) did condescend to pass two Acts about Church Affairs this very Session, of which that for *Sound Religion* was one.

But perhaps I might have spared my Pains in proving, what (I am persuaded) every body allows. Wherefore taking it for granted, that the Bill A is the very Bill which enjoins Subscription; let us consider, that, as Sir *Simonds* tels us, the Bill A was read by the Commons on the fifth, tenth, and thirteenth of *December 1566*, being the eighth of the Queen. And this exactly agrees with what he saies in the Journal of the Commons for those Daies, p. 132, 133. In which last Page we also find, that this Bill was sent to the Lords on *Saturday* the fourteenth of *December 1566*. And it appears from the Lords Journal of that Year, that 'twas read that very Day, p. 111. So that this very Bill was actually pass'd by the Commons, and depending in the Lords House, in *December 1566*. Now since we are told, that this was the same Bill A, which was brought into the Commons House again on the sixth of *April 1571*; and since the particular Readings of it in that Parliament (except the Reading on *April* the seventh, which was order'd to stand for none at all) are not recorded: 'tis possible some may imagin, that the Commons never read it more, it having pass'd their House in the Parliament of 1566; and that it wanted only to pass the Lords (by whom it had been once read in the same former Parliament) and to recieve the Royal Assent in this Parliament of 1571.

But then, it must be remembred, that the foregoing Supposition is quite contrary to the present Practice of Parliament; according to which what-
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ever Bills did not receive the Royal Assent in a former Session, even tho' they had pass'd both Houses, must begin anew, as much as if they had never been heard of before ; otherwise they cannot be enacted. I have not skill enough to assign the Time, when this Practice began. My Lord Chief Justice Coke (*b*) saies, *The Diversity between a Prorogation and an Adjournment, or Continuance of the Parliament, is, that by the Prorogation in open Court there is a Session; and then such Bills as pass'd in either House or by both Houses, and had no Royal Assent to them, must at the next Assembly begin again, &c.* For every several Session of Parliament is in Law a several Parliament : but if it be but adjourn'd or continued, then is there no Session : and consequently all things continue still in the same State they were in before the Adjournment or Continuance. In this Passage that great Man (for I am not willing to mention any later Author) declares what was in his Time accounted a settled Rule and the fixed Course of Parliament. And he delivereth himself in such a Manner, as fairly intimates, that in his Opinion 'twas anciently so. For surely, had he known of any Difference, especially so late as Queen Elizabeth's Days were, when he wrote (who was also an eminent Lawyer in her time) he would have observ'd it.

But I shall produce plain Facts. The Bishop of Sarum (*c*) gives us the following Account of the Repeal of the Attainder of Cardinal Pool. *The first Bill put into the Lords House, was the Repeal of the Attainder of Cardinal Pool : it began on the seventeenth, and was sent down to the Commons on the nineteenth, who read it three times in one Day, and sent it up. This Bill*

(*b*) Institut. 4. Cap. 1. p. 27.

(*c*) Hist. Reform. Vol. 2. p. 291.

being to be passed before he could come into England, it was questioned in the House of Commons, whether the Bill could be passed without making a Session, which would necessitate a Prorogation. It was resolved it might be done; so on the twenty second the King and Queen came and passed it. But I will give the Reader the very Words of the Journal.

Mercur. 21. (viz. of Novemb. 1. and 2. Ph. and Mar.)

The Bill for Cardinal Pool sent up to the Lords by Mr. Treasurer and Mr. Speaker.

Mr. Treasurer declared, that the King and Queen would be to morrow Afternoon in the Parliament House to give their Assent to that Bill.

Upon a Question asked in the House, if upon a Royal Assent the Parliament may proceed without any Prorogation, it is agreed by Voice, that it may.

Again, in the famous Case of Sir Thomas Shirley, in the first Parliament of King James I. the Commons desiring of the Lords by a Message, that a speedy End might be put to the Bill for enabling the Warden of the Fleet to set Sir Thomas at Liberty, and for securing the said Warden from an Action of Escape for so doing, the Lords, as appears by the Journal, made this Answer on the 28th of April, viz.

Sir Thomas Shirley's Bill hath already had two Readings: but the House made doubt, how his Majesties Assent may be given; which being to be done but two Waies, viz. either by his Majesties Presence, or by Commission, the House doth hold the first unfit, that his Majesty should in Person come on purpose to pass a private Bill; and for the second, concerning Assent by Commission, some doubt is conceived, whether the King's Royal Assent to one Bill apart, do not conclude the Session.

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Now it must be observed, that the Lords could not suspect any Difference between the King's passing the Bill in Person, and his passing it by Commission. For the King's passing a Bill by Commission is expressly declared as valid, as his passing it in Person, by 33 *Hen. VIII. c. 21.* Their Doubt was therefore, whether the King's passing it at all (whether in Person or by Commission) wou'd not conclude the Session. And yet this very Bill was passed (for Sir *Thomas* sat in the House on the 15th of *May*) and the Session was not thereby concluded. 'Twas resolved therefore, that the King's passing a Bill did not conclude a Session. And the Reason of their Debate was manifestly this; they apprehended, that by the King's passing Sir *Thomas's* Bill a Stop would be put to all the other Business then depending in both Houses; for that they should be obliged to begin every thing *de novo*, if the Session were thereby concluded.

These are clear Cases. And doubtless the Practice did not vary in the intermediate Space of Queen *Elizabeth's* Reign, tho' I cannot furnish the Reader with Precedents in Confirmation of it. Wherefore I conclude that the Bill A (tho' in Substance, and perhaps in Words, the very same with that which passed the Commons in 1566) began *de novo*, when 'twas brought into that House again on *April* the 6th 1571; and that tho' some of the Readings of the Bill touching Religion were omitted in the Original Journal Book (as *S. S. D'Ewes* observes) as *Matters of no great moment*; yet the Omission of the Readings of the Bill A, which was most certainly of great moment, must rather be imputed to the Negligence of the Clerc of the House.

C H A P. XXX.

What Edition of the Articles we are oblig'd to subscribe by the Act of the 13 Eliz. Chap. 12.

THE Statute which enjoins Subscription, requires us to subscribe the *Articles comprized in a Book imprinted, intituled, Articles, whereupon it was agreed, &c.* 'Tis manifest therefore, that we are by this Statute requir'd to subscribe the Articles in *English*. But then there being a Diversity in the *English* Copies (some being of the old, others of the new Translation; some that have, others that have not, the Controverted Clause of the Twentieth Article) let us consider, what Copy our Legislature confines us to.

'Tis certain, that when this Bill was depending in the Parliament of 1566, and when the Bishops were so desirous to obtain the Royal Assent, as I have already shewn; there was no other than the old Translation extant, and that the Convocation were not at that time preparing a new one. So that, if the Bill had then passed, the Clergy had been obliged to subscribe the old Translation. But 'tis as certain, that whilst the Bill was depending in the Parliament of 1571, the Convocation did actually prepare and finish the new Translation; and that it was printed (at least) by the 4th of *June*. Nor could the new Statute about Subscription be printed sooner (in all Probability not so soon) because all the several Acts receiv'd the Royal Assent on *Tuesday* the 29th of *May*. It will therefore bear an Inquiry, whether the Statute of this Year requires a Subscription to the old, or to the new Translation.

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'Tis plain, that the Title Page of the new Translation (after it was corrected, as I have shewn in the Twenty third Chapter) was precisely the same, as that of the old one; and consequently the Statute, which recites the Title Page at large, and gives us no other Description of the Book, may as well be understood of the new, as of the old Translation. The Words of the Statute therefore can't decide the Point before us.

As for the Circumstances, we know, that the Bill began in the Commons House; and that it was passed by them, and carried to the Lords (and probably 'twas also passed by the Lords) before the new Translation was finish'd by the Convocation, or even by the Bishops themselves, in whose House it began. And it may be imagined, that the Parliament would not oblige the Clergy to subscribe, what they themselves had never seen; and consequently that they intended the old Translation. But then on the other Hand it must be observ'd, that the Parliament could not possibly be ignorant, that the Convocation were preparing a new Translation; and that the Articles had never, before that Year, been pass'd by the Convocation otherwise than in *Latin*.

Now 'tis most notorious, that all the Corrections of the Titles of the particular Articles, as long as the Articles themselves were fix'd and certain, could create no manner of Difficulty; the Design of the Act being to secure a Subscription, not to the Titles of the Articles, but to the Articles themselves. And 'tis exceedingly remarkable, that of all the differences between the *Latin* Text of *Wolf*, and that of *Day*, there are only four (except such as might proceed from mere Chance) but what are exactly conformable to the *English* MS. signed by
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the Bishops on the 11th of May; and that even those four are of no real Moment, nor could possibly create any Difficulty to the Subscribers. This I have prov'd in the 22d Chapter, p. 310, 311. Wherefore, even before the Commons had pass'd the Bill, both Houses of Parliament could not but know, if they pleas'd, that the *Latin* Articles were still in Substance and Reality the very same as in 1562; and all the small Alterations therein, either actually made in Convocation, or intended to be made, were consequently such as the Parliament heartily approv'd, or at least had no Objection against.

This being the Case, since all that was afterwards done, related only to the Translation of the Articles; and since the Parliament knew, that the Convocation meant (and probably had given them the fullest Assurances, that they were stedfastly resolv'd) to do no more than amend the old unauthentic Translation, and bring it in some remaining Instances (as they had already done in a great variety before) to a more thorough Conformity to the *Latin* Standard, which was actually settled: how was it possible for either House of Parliament to scruple the Passing of that Act, obliging the Clergy to subscribe the new Translation, with some few Particularities of which they might certainly trust the Bishops (who surely were the most proper Judges of such Matters) since they knew the Original was not to be farther touched. And as for the Queen, there is no doubt, but she was from time to time acquainted with, and encouraged, all the Steps they took. Otherwise we may guess, what Courses her well known Disposition would have inclined her to. You see therefore, that as the Words of the Statute do equally admit both Translations; so the aforesaid Circumstances do

not forbid us, but most certainly allow us, to understand it of the New one. Thus far, I think, every thing is clear.

Let us now see, whether some Particulars do not turn the Balance, and give it manifestly, even necessarily, *for* the New Translation, and *against* the Old one. The *Ratification* expressly declares, in both Languages, that those Articles, *viz.* the Articles of 1562, as then revised in 1571, were to be holden and executed within the Realm, &c. Now the Old Translation differs very considerably from those revised Articles. For the whole Twenty ninth Article, tho' passed in 1562, is omitted in the Old Translation; not to mention other Instances. And consequently a Subscription to the Old Translation could not be a Subscription to the Articles then required by the Queen to be holden and executed. This *Ratification* therefore, which accompanied the Publication of the Articles, and was contemporary with the Publication of the Statute, is a manifest determination of the Question; it being the Queen's own Testimony (which surely will be admitted as decisive) that the New Translation in particular, which was prepared by the Convocation, and ratified by the Queen (whereas the Queen's Printers never durst pretend any thing like it in their Editions of the Old Translation; because the Queen had never authorized it) is to be subscrib'd in obedience to the New Statute. 2. Since both Houses of Parliament could not but know, that a New Translation was preparing in Convocation, and that the Queen was resolv'd to have it publish'd; and that the Convocation at the same time made a Canon injoining such a Subscription, as must necessarily be understood to relate to the Articles of 1562, as then newly revised by them:
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certainly had the Parliament not been contented and resolved to have the New Translation subscrib'd in obedience to their New Statute, they must and would have signified, that whatever Subscription was otherwise required, they insisted upon a Subscription to the Old Translation, which was actually imprinted, long before the Parliament was summon'd; and they would also have declared, that no other Subscription was an Act of Obedience to the New Statute. But the Parliament acted quite otherwise. The Words of the Statute admit the New as well as the Old Translation; and consequently these Considerations manifestly exclude the Old, and confine us to the New Translation.

I must add, that tho' there are several Editions of the Articles printed in this Year, as has been already shewn; yet they differ in nothing that is at all material, except the Controverted Clause of the Twentieth Article. And therefore since I have proved, that those Editions which have the Clause are genuin, and that those which want it are spurious; 'tis plain, that our Subscription is by this Statute confined to an *English* Edition, or a true Copy of an *English* Edition, printed this Year with the Controverted Clause in it.

C H A P. XXXI.

*The Practice of Subscription since the Passing of the
Thirteenth of Eliz. Chap. 12.*

WHEN the aforesaid Statute was enacted, doubtless the Articles were accordingly subscribed, I have seen a Copy of the Articles be-
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longing to the Dean and Chapter of York, with a great Number of Names subscribed to it; and I perceiv'd by another Paper then communicated to me, that the first Subscriber was instituted on May 12. 1577. and consequently, I presume, he subscribed about that Time. This is the ancientest Monument of this Nature that I have met with.

But 'tis well known, that soon after Archbishop *Whitgift* came to the See of Canterbury, a very remarkable Controversy was started by a Book intituled, *A Learned Discourse of Ecclesiastical Government*, to which Bishop *Bridges* (then Dean of Sarum) replied in a Book intituled, *A Defence of the Ecclesiastical Government*, Lond. 1587. This occasioned a Swarm of Pamphlets against that Author. Now whoever looks into that Dispute, will find the Writers on both (a) sides agreed, that the Clergy were then obliged to subscribe, what we commonly call *Whitgift's Articles*, which ran thus;

The Articles whereunto all such as are admitted to preach, read, catechise, minister the Sacraments, or execute any other Ecclesiastical Function, do agree and consent, and testifie the same by the Subscription of their Hands, viz.

1. That Her Majestie under God hath, and ought to have the Soveraigntie and Rule over all manner of Persons, within her Realms, Dominions, and Countries, of what State (either Ecclesiastical or Temporal) soever they be: and that none other forraine Power, Prelate, State, or Potentate, hath or ought to have, any Jurisdiction, Power, Superiority, Preeminence, or Authority Ecclesiastical or Spiritual, within Her Majesties said Realms, Dominions, or Countries.

(a) See particularly Bishop *Bridges's Defense*, p. 33. and the *Defense of the Godly Ministers*, &c. written against Bishop *Bridges*, Lond. 1587. p. 75, 76, 81.

2. That the Book of Common Prayer and of Ordering Bishops, Priests and Deacons, contains in it nothing contrary to the Word of God, and that the same may lawfully be used. And that I my self who do subscribe, will use the Form of the said Book prescribed in public Prayer, and Administration of the Sacraments; and none other.

3. That I allow the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year of our Lord God 1562, and set forth by Her Majesties Authority: and do believe all the Articles therein contained to be agreeable to the Word of God. In witness whereof I have subscribed my Name.

I presume, this Form of Subscription was constantly used till the Year 1603; when 'twas, with a very small Alteration, enjoined by the 36th Canon, and continues to this very Day.

But then, it must be remembred, that there was another Subscription practised at the same time. A late (b) Author saies, I have now by me four several Subscriptions to the Articles, made by virtue of this Act in the Years 1582, 1584, and 1590, upon two printed Copies of the Articles of the Years 1581, and 1586 (both with the Contested Clause in them, to observe that by the way) which Subscriptions plainly include all the Articles, two of them in this Form, Ego his Articulis libenter subscripsi, the third more fully thus, Ego-----subscribo absolute his Articulis, &c. contentis iisdem, and the last most of all in these Words, Ego-----hisce Articulis, omnibusque & singulis contentis in eisdem absolute subscribo. And I have seen a Copy of the Articles (now in the Possession of the Revd. Mr. Laphorn) bound up with a Quantity of Paper, containing

(b) Vindication of the Church of England, &c. in answer to Priestcraft in Perfection, Pref. p. 22.

the Subscriptions of the Clergy of the Diocese of *Canterbury* (the ever memorable Mr. *Rich. Hooker* is one of them) beginning on *Apr. 10 1592*, and ending in 1599. So that, it seems, the Clergy were then required to subscribe the Articles twice, once as comprized in the third of Archbishop *Whitgift's* Articles, and once more to a printed Copy of them. The Reason for requiring this double Subscription I can't assign; but I think the Fact is plain.

I must add, that several Persons in the later part of *Q. Elizabeth's* Reign subscribed, either the Articles of Religion alone, or Archbishop *Whitgift's* Articles, the third of which comprized the Articles of Religion, with such Limitations, Declarations, &c. as either wholly excluded, or else eluded the Force of, some one, or more, or even the whole Number of them. *Smith's* (c) Case is a notorious Instance of this. Others may be found in the (d) Controversial Writers about Subscription in *Q. Elizabeth's* Time. To prevent this Mischief for the future, the Convocation of 1603 enjoins, *Can. 36.* that whosoever will subscribe to the three Articles there recited, and which are almost Word for Word the same with those of Archbishop *Whitgift*, the third of which includes the Thirty nine Articles of Religion, he shall for the avoiding of all Ambiguities, subscribe in this Order and Form of Words, setting down both his Christian and Surname, viz. *I N. N. do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.* By this Means those Articles of Archbishop *Whitgift*, which were originally found-

(c) *Dyer* 23. *Eliz.* 377. b. *Coke's Institut.* 4. 324.

(d) See particularly the *Defense of Godly Ministers*, p. 119.

ed upon the Authority of the *High Commission* Court, were receiv'd in Effect into the Canon, and confirmed by the broad Seal; and for the future Subscription was made in a Form prescrib'd, not by the *High Commission*, but the Convocation; and no Subscription to a printed Copy of the Articles was for the future insisted on, that I know of.

C H A P. XXXII.

That the Thirteenth of Eliz. Chap. 12. obliges the Clergy to subscribe all the Thirty nine Articles of Religion.

BUT it has been question'd, both formerly and lately, whether the Statute of the Thirteenth of *Eliz.* obliges us to subscribe all the Thirty nine Articles, or only a Part of them. To state this Matter right, the first Paragraph of the Act must be recited. *That the Churches of the Queens Majesties Dominions may be served with Pastors of sound Religion: Be it enacted by the Authority of this present Parliament, that every Person under the Degree of a Bishop, which doth, or shall pretend to be a Priest or Minister of God's Holy Word and Sacraments, by reason of any other Form of Institution, Consecration, or Ordering, than the Form set forth by Parliament in the time of the late King of most worthy Memory, King Edward the Sixth, or now used in the Reign of our most Gracious Sovereign Lady, before the Feast of the Nativity of Christ next following, shall in the Presence of the Bishop or Guardian of the Spiritualties of some one Diocese, where he hath or shall have Ecclesiastical Living, declare his Assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christi-*

an Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, entituled, Articles, whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the Year of our Lord God, a Thousand Five hundred Sixty and two, according to the Computation of the Church of England, for the avoiding of the Diversities of Opinions, and for the establishing of Consent touching true Religion, put forth by the Queens Authority: and shall bring from such Bishop or Guardian of Spiritualties, in Writing under his Seal Authentick, a Testimonial of such Assent and Subscription, and openly on some Sunday in the time of some publick Service, Afternoon, in every Church where by reason of any Ecclesiastical Living he ought to attend, read both the said Testimonial, and the said Articles, upon pain that every such Person, which shall not before the said Feast do as is above appointed, shall be (ipso facto) deprived, and all his Ecclesiastical Promotions shall be void, as if he then were naturally dead.

You see, the Statute expressly requires a Subscription to *all the Articles of Religion*, viz. those agreed on in 1562, and comprized in a printed Book there specified. But then, because it immediately follows, *which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments*; 'tis pleaded, that this Statute does indeed require a Subscription to such of the Articles as concern the Confession of the true Christian Faith and the Doctrin of the Sacraments; but whereas divers of them do not concern the Confession of the true Christian Faith and the Doctrin of the Sacraments, but relate to other Matters, therefore we are not required to subscribe those Articles

Now I think the natural and obvious Sense of the Act does directly oppose this Notion. For do
but

but observe, how the Word *only* is placed and used. 'Tis manifestly an Adverb, and not an Ajective; and 'tis an Adverb *demonstrative*, not *restrictive*. Had the Act required us to subscribe *those Articles of Religion only, which concern, &c.* or *those Articles of Religion which only concern, &c.* then I confess the Word *only*, whether Adjective or Adverb, had been restrictive, and confined us to *some*, in opposition to *others*, of the same Number of Articles. But since the Act requires us to subscribe to *all the Articles of Religion, which only concern the Confession of the true Christian Faith and the Doctrine of the Sacraments, comprized in a Book, &c.* without the Pronoun demonstrative *those* to point at a Restriction; 'tis to me very plain, that the Word *only* is demonstrative, or declaratory of the matter contained in the Articles; and consequently that the Word *all* must be taken in its full extent, there being nothing to limit or confine it. So that our Legislature did not intend to signify, that some of the Articles of Religion do concern the Confession of the true Christian Faith and the Doctrin of the Sacraments, and that others of them do not: but it declares concerning all the Articles of Religion, that they do only concern the Confession of the true Christian Faith, and the Doctrin of the Sacraments.

And this is indeed most strictly true. For the whole Number of Articles is nothing else but a Confession of the Truth, and consequently of the true Christian Faith or Belief, in opposition to the principal Errors, both ancient, and of later Date, particularly with respect to the Doctrin of the Sacraments, which had been principally perverted by the Church of *Rome*.

And indeed, it can't be conceiv'd, that our Legislature could mean otherwise. For since all our

Thirty

Thirty nine Articles are Articles of Religion only, and none of them meddles with any thing but what is determinable by Scripture ; certainly had the Words of the Act implied, that some Articles of our Religion do not concern, either the Confession of the true Christian Faith, or the Doctrin of the Sacraments ; then, as our Legislature would have been guilty of a gross Untruth and Slander, so surely that Bench of Protestant Bishops, which at that very time passed the Articles in Convocation, and were so zealous for the passing of this Act, would with all their Might have opposed so wicked a Statute.

I confess, it has been suggested, that the Point of Church Goverment, &c. are not Matters of Faith ; and yet they are to be found in our Articles. But it must be remembred, that whether the Point of Church Goverment, &c. may be reckon'd Fundamentals, or no ; yet they are the Objects of Orthodox Belief, and very material Branches of Divinity, concerning which a Church ought to profess a true Faith. Wherefore the Word *Faith* must be taken in a large Sense, and not be restrain'd to the most essential Points only, which are fundamentally requisite, and ordinarily necessary to Salvation. And 'tis notorious, that our Articles of Religion were intended for a Confession of the true Christian Faith in this large Sense. For 'twas the Practice of those Times for every settled reform'd Church to publish her Confession of what she esteem'd the true Christian Faith, in opposition to the Errors of *Rome*, and particularly to the *Trent* Creed. And all those Confessions of the true Christian Faith usually contained the respective Churches Determinations or Sense of the disputed Points of Religion. Nor is there any one Particular in all our Articles,
but

but what may as well be a part of our Confession of the true Christian Faith; as very many Points in every other Churches Confession, are parts of what they respectively esteem'd the Confession of the true Christian Faith. Our Legislature therefore must be understood, as I have explain'd the Words of the Act; and *the Doctrin of the Sacraments* is added, not as some thing distinct from the true Christian Faith in general, but only to denote, that *κατ' ἐξοχήν*, and in a manner remarkably full and express, our Church had deliver'd her Sense concerning the Doctrin of the Sacraments, as the greatness, warmth and importance of the Controversies then on foot required.

But farther, if it were granted, contrary to what I have proved, that the Words of the Act are capable of a Restriction to some particular Articles; yet the Circumstances are such, as will not admit of that Restriction, but oblige us to explain them in as full a Sense as they can possibly bear; that is, to extend them to the whole Number of Thirty nine Articles. To make this evident, I would fain have one Question resolved. If Subscription be required to some, and not to others, of the Articles; how shall we know, which are to be subscribed, and which are not. 'Twill be said, perhaps, that those are not to be subscribed, which do not concern the Confession of the true Christian Faith, and the Doctrin of the Sacraments. But which are those? Has the Statute told you? Not a Syllable of that Matter. It tels you, they are comprized in a Book under such a Title; in which Book all the Articles are found printed together without any Mark of Difference. What then shall the Subject do? Shall he determin for himself, which may be left out? That is, Shall he determin, which of them.

them concern the Confession of the true Christian Faith and the Doctrin of the Sacraments? At this rate, the very same Subscription will be infinitely different from it self; and vary with the Mind of every Subscriber: Nor will it be possible for any one Mortal to know, whether he has conformed himself to the Statute; and consequently whether his own Preferment be void, or full. And can we suppose a Parliament so destitute of common Sense, as to make such a Law? If they intended to exclude any of the Articles, they were bound to specify which of them they excluded. Otherwise no Subject can be assured, whether he did, or did not, fulfil their Command, and subscribe as they required. This Consideration effectually proves, that they intended we should subscribe *all* the Articles comprised in the Book specified in the Act; even because they have not told us, which we may safely not subscribe.

I confess, there was once a Design on foot to strike out certain Articles, that the Clergy might not be obliged to subscribe them with the rest. This appears from a Passage of Mr. *Wentworth's* remarkable Speech in the Parliament of 1575, preserv'd by (a) Sir S. D'Ewes. This Gentleman (b) speaking of the Parliament of 1571 (for that of 1572, and that of 1575, were but different Sessions of the same Parliament) saies, *I was amongst others the last Parliament sent unto the Bishop of Canterbury for the Articles of Religion, that then passed this House. He ask'd us, why we did put out of the Book the Articles for the Homilies, Consecrating of Bishops, and such like? Surely, Sir, said I, because we were so occupied in other*

(a) p. 236, &c.

(b) p. 239. Col. 2.

Matters, that we had no Time to examine them, how they agreed with the Word of God. What ! said he, surely you mistook the Matter ; you will refer your selves wholly to us therein ? No, by the Faith I bear to God, said I, we will pass nothing, before we understand what it is ; for that were to make you Popes. Make you Popes who list, said I ; for we will make you none. From hence 'tis plain, that there was in this Parliament a Design to strike out several of the Articles of 1562. This seems to have been the Occasion of adding the *little Book* to the Bill in the Parliament of 1566 (and probably in this of 1571) in which little Book, 'tis likely, those several Articles were mark'd. And had the Design taken Effect, probably an Edition would have been publish'd, containing only such Articles, as the Clergy would have been legally required to subscribe. Otherwise, how should the Subject have learnt, what Articles were struck out, and what not ? If a Book had been affixed to the Record, and all the Articles had been accordingly marked therein ; must every Subject from every County have Recourse to the public Record to know his private Duty ? Would not the smallest Portion of Discretion therefore have obliged the Parliament to cause the Book to be printed with futable Alterations, or Notes of Distinction ? Or would they not have declared in the Body of the Act, how the Subject might be ascertained, what Articles they required him to subscribe, and which of them they did not exact Subscription to ? Nay, would any Parliament that intended to secure Obedience to their own Act (and 'tis plain, the Commons, in whose House it began, were very fond of this particular Bill) have forborn those necessary Measures ?

But

But nothing of this Nature was ever done. Any Man's Eyes may convince him, that nothing whatsoever, much less any printed Book, was ever tacked to the Record. And yet if that had been done, the Body of the Act contains no particular Specifications or Directions; nor was any one Copy of the Articles ever publish'd, from whence 'twas possible for us to discover any one Clause or Syllable, which they would not oblige us to subscribe. This therefore demonstrates, that the Commons found the Bill would not pass, if they made Exceptions to any Articles; and that they therefore chose to drop the little Book, and leave the Precept general, whatever Clauses they had before inserted; being resolv'd, that the Clergy should be forced to subscribe all the Articles comprized in that Book, rather than not be forced to subscribe any.

Wherefore, tho' those Expressions in the Act, upon which this Objection is grounded, might well denote a Restriction to certain Articles, if care had been taken to specify Particulars: yet since they are also notoriously capable of being understood as a general Command equally extending to all the Articles which that Book contain'd (and which in the Opinion of the Legislature did *only concern the Confession of the true Christian Faith*, or Belief concerning principal Heads in Divinity, *and the Doctrine of the Sacraments*, which being a Matter of very great importance, and having been chiefly defiled by those *Popish* Corruptions from which we were at that time newly reformed, is particularly mentioned, tho' the former general Expression would sufficiently have implied or contained it) it follows, that our Legislature did undoubtedly intend to oblige us to subscribe every one of the Thirty nine Articles. For the Circumstances before mentioned are a
convincing

convincing Proof, that they would not endure any Limitation, but enjoined a Subscription to the whole Number of them.

What has been said, I think, is abundantly sufficient to clear the Design and Letter of the 13th of *Eliz.* However, I shall add a decisive Authority, which would silence all Scruples, if the Matter were otherwise obscure and doubtful. My Lord Chief Justice *Coke* has (c) these Words; *I heard Wray, Chief Justice in the King's Bench, Pasch. 23 Eliz. report, that where one Smyth subscribed to the said Thirty nine Articles of Religion, with this Addition (so far forth as the same were agreeable to the Word of God) it was resolved by him, and all the Judges of England, that this Subscription was not according to the Statute of 13 Eliz. Because the Statute required an absolute Subscription, and this Subscription made it conditional; and that this Act was made for avoiding of Diversity of Opinions, &c. and by this Addition the Party might by his own private Opinion take some of them to be against the Word of God, and by this means Diversity of Opinions should not be avoided, which was the Scope of the Statute, and the very Act it self made touching Subscription hereby of none effect.*

I confess, Mr. *Selden's* Authority has been urged on the other side. In his *Table Talk* he (d) says, *There is a Secret concerning the Articles: Of late Ministers have subscribed to all of them; but by Act of Parliament that confirmed them, they ought only to subscribe to those Articles which contain Matter of Faith, and the Doctrine of the Sacraments, as appears by the first Subscriptions. But Bishop Bancroft (in the Convocation held in King James's Daies) he began it, that Ministers should*

(c) *Instit. 4. Cap, 74. p. 324.*

(d) Under the Title *Articles, &c.* p. 3, 4. Lond. 1696.

subscribe to three Things, to the King's Supremacy, to the Common-Prayer, and to the Thirty nine Articles; many of them do not contain Matter of Faith. Is it Matter of Faith how the Church should be governed? Whether Infants should be baptized? Whether we have any Property in our Goods? &c.

● In the foregoing Passage there are two Parts, 1. His Interpretation of the 13th of *Eliz.* 2. His Account of the beginning of the Clergy's subscribing to all the Thirty nine Articles. As for the former, I oppose to it the Opinion of all the Judges of *England*, reported by my Lord Chief Justice *Wray* soon after the Statute was made, and before Mr. *Selden* was born, as 'tis recorded by my Lord *Coke*. Now if Mr. *Selden's* Authority were vastly greater than 'tis; yet surely that of all the Judges of *England*, who knew (and probably the greater part of them were personally concern'd in) the making of that Statute, will overbalance it. And as for the latter, plain matter of Fact confutes him, as I have evidently proved in the foregoing Chapter. And indeed, the Matter of Fact is so notorious, that Mr. *Selden* could not possibly be ignorant of it. Nor was it possible for him not to know that clear and decisive Case reported in my Lord Chief Justice *Coke's Institutes*. Wherefore, because Mr. *Selden* must otherwise be supposed to have spoken against his Conscience, I am persuaded, that the Editor of his *Table talk* has misreported him.

And I am still the more inclined to charge the foregoing Instances upon the Ignorance and Misapprehension of the Editor. Because in the former part of the said Paragraph he makes Mr. *Selden* say thus, *The Nine and thirty Articles are much another thing in Latin (in which Tongue they were made) than they are translated into English; they were made at three*
seve-

several Convocations, and confirmed by Act of Parliament six or seven times after. This Passage (which together with that before recited, is all that we find under the head of Articles) contains a Bundle of such horrible and palpable Falsehoods, that as they are unworthy of a serious Confutation, so I am heartily unwilling to believe Mr. Selden capable of uttering them.

C H A P. XXXIII.

That those who subscribe the Articles, are obliged to believe them true.

LET us now consider the Importance of our Subscription to the Articles; and inquire, whether they are to be subscribed as Articles of Belief, or as Articles of Peace. *Some have thought, (says the (a) Bishop of Sarum) that they are only Articles of Union and Peace; that they are a Standard of Doctrine not to be contradicted, or disputed; that the Sons of the Church are only bound to acquiesce silently to them; and that the Subscription binds only to a general Compromise upon those Articles, that so there may be no disputing nor wrangling about them. By this means they reckon, that tho' a Man should differ in his Opinion from that which appears to be the clear Sense of any of the Articles; yet he may with a good Conscience subscribe them, if the Article appears to him, to be of such a nature, that tho' he thinks it wrong, yet it seems not to be of that Consequence, but that it may be born with, and not contradicted. Now as for the Articles agreed on in 1552, and publish'd by the Authority of King*

(a) Exposition of the Articles, *Introduc.* p. 6.

Edward VI. in 1553, the aforesaid Bishop plainly (b) says, *Those who subscribed, did either believe them to be true, or else they did grossly prevaricate.* And his Lordship's Opinion is much confirm'd by the (c) Form requir'd by the Cambridge Visitors. But I will not enlarge upon this ; because, as I have already shewn, our Subscription is confin'd to the Articles of 1562. I shall therefore prove, that with respect to these Articles, to use the (d) Words of the Prelate already mention'd, *the Subscriptions of the Clergy must be considered as a Declaration of their Opinion, and not as a bare Obligation to Silence.*

This appears, first, from the Design of the Subscription. The Articles were agreed on (and consequently are to be subscribed) as the Title expresses it, *for the avoiding of Diversities of Opinions, and for the Establishment of Consent touching true Religion.* But how could they serve the aforesaid End, if those who subscribed them, were not supposed to profess the Belief of them ? They were manifestly design'd as a Test, to distinguish such as embrac'd the Reformation, from such as adhered to the *Papish* Corruptions ; and that none might be allowed to minister in our Churches, who did not embrace the Establish'd Doctrins. But, if Men might subscribe what they did not believe, provided they would not publicly maintain their Errors ; then the *Papists* might still Officiate, and none could distinguish the Orthodox from the Heterodox Pastors. In a Word, unless the Articles were believ'd by those that subscrib'd them, the same Diversities of

(b) Hist. Reform. Vol. 2. p. 169.

(c) The Form it self may be seen in their Letter of June 1. 1553, printed in the Bishop's Third Volume of the *History of the Reformation.*

(d) Exposit. Introd. p. 8.

Opinions would still continue ; nor would there ever be the more Consent touching Religion, than if those Articles had never been made.

But tho' the Title Page of the Articles would not afford us any Light with respect to the Sense of our Subscription to 'em ; yet those Laws, Ecclesiastical and Civil, which injoin the Subscription, do put the Matter beyond all Question ; and evidently demonstrate, that no Subscription could be meant or allowed, but such as imported a Belief of the Articles subscribed. For the Proof of this the bare Recital of the following Particulars is abundantly sufficient.

That the Churches of the Queenes Majesties Dominions, may be served with Pastors of sound Religion, be it enacted by the Authority of this present Parliament, that every Person under the Degree of a Bishop, which doth or shall pretend to be a Priest, or Minister of God's holy Word and Sacraments, by reason of any other Form of Institution, Consecration, or Ordering, than the Form set forth by Parliament in the Time of the late King of most worthy Memory, King Edward the Sixth, or now used in the Reign of our most gracious Sovereign Lady, before the Feast of the Nativity of Christ next following, shall in the Presence of the Bishop or Guardian of the Spiritualties of some one Diocess where he hath or shall have Ecclesiastical Living, declare his Assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprised in a Book imprinted, entituled, Articles ; whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord 1562, according to the Computation of the Church of England, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching

true Religion, put forth by the Queen's Authority; and shall bring from such Bishop or Guardian of Spiritualities, in Writing, under his Seal authentick, a Testimonial of such Assent and Subscription; and openly on some Sunday in the Time of some publick Service after noon in every Church where by reason of any Ecclesiastical Living he ought to attend, read both the said Testimonial, and the said Articles; upon Pain that every such Person which shall not before the said Feast do as is above appointed, shall be (*ipso facto*) deprived, and all his Ecclesiastical Promotions shall be void, as if he were then naturally dead. Stat. 13 Eliz. Ch. 12.

And that no Person shall hereafter be admitted to any Benefice with Cure, except he then be of the Age of Twenty three Years at the least, and a Deacon, and shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the Parish-Church of that Benefice, with Declaration of his unfeigned Assent to the same. And that every Person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two Months after his Induction, he do publicly read the said Articles in the same Church whereof he shall have Cure, in the time of Common-Prayer there, with Declaration of his unfeigned Assent thereto, and be admitted to minister the Sacraments within one Year after his Induction, if he be not so admitted before, shall be upon every such Default, *ipso facto*, immediately deprived. Ibid.

And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the Age of Twenty four Years, nor unless he first bring to the Bishop of that Diocese, from Men known to the Bishop to be of sound Religion, a Testimonial both of his honest Life, and of his professing the Doctrine expressed in the said Articles, Ibid.

Episcopus quisque ante Calendas Septembris proximas, advocabit ad se omnes publicos Concionatores, quicunque erunt

erunt in sua cujusq; Diocesi, & ab illis repetet facultates concionandi, quas habent authentico sigillo consignatas, easq; vel retinebit apud se vel extinguet. Deinde, delectu illorum prudenter facto, quoscumque ad illam tantam functionem atate, doctrina, judicio, innocentia, modestia, gravitate, pares invenerit, illis novas facultates ultro dabit: ita tamen ut prius subscribant Articulis Christianae religionis publice in Synodo approbatis, fidemq; dent, se velle tueri, & defendere doctrinam eam, quae in illis continetur, ut consentientissimam veritati divini verbi. Liber quorundam Canonum, Anno 1571. in Sparrow's Collect. p. 225. Lond. 1675.

Quivis Minister Ecclesiae, antequam in sacram functionem ingrediatur, subscribet omnibus Articulis de Religione Christiana, in quos consensum est in Synodo: & publice ad populum, ubicunque Episcopus jusserit, patefaciet conscientiam suam, quid de illis Articulis, & universa doctrina sentiat. Ibid. p. 232.

Imprimis vero videbunt (concionatores) ne quid unquam doceant pro concione, quod a populo religiose teneri & credi velint, nisi quod consentaneum sit doctrina veteris aut novi Testamenti, quodq; ex illa ipsa doctrina Catholici Patres & Veteres Episcopi collegerint. Et quoniam Articuli illi Religionis Christianae, in quos consensum est ab Episcopis in legitima & sancta Synodo, jussu atque autoritate serenissima principis Elizabethae convocata & celebrata, haud dubie collecti sunt ex sacris libris Veteris & Novi Testamenti, & cum caelesti doctrina, quae in illis continetur, per omnia congruunt; quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, Episcoporum, Presbyterorum, & Diaconorum, nihil continent ab illa ipsa doctrina alienum; quicunque mittentur ad docendum populum, illorum Articulorum autoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Ibid. p. 238.

Deinde, nequis Episcopus posthac aliquem in sacros ordines cooptet, nisi rationem fidei suae juxta Articulos illos Religi-

onis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia, quibus eorundem Articulorum veritas innititur, recitare etiam valeat. Articuli pro Clero, in Synodo London. 1584. in Sparrow's Collect. p. 193.

I think the foregoing Passages (to which I could have added several others) are so full and clear, that they need no Comment. Those who were obliged to bring a Testimonial of their professing the Doctrin of the Articles, and give an Account of their Faith according to the Articles, and be able to prove the Truth of them by Texts of Scripture, were notwithstanding afterwards obliged to subscribe them, as the last Test and the utmost Security the Church required. And could they then be supposed not to believe what they subscrib'd? Preachers did not only subscribe, but also engage themselves to defend and maintain the Doctrin of the Articles, as most agreeable to God's Word. And surely then they believed the Articles to be true. Those who had subscribed, were upon some Occasions bound to declare their Consciences concerning the Articles, and their unfeigned Assent to them, before a Congregation. And could they do this, when they disbelieved the Doctrins contained in them? Nay, by the very Action of Subscription a Man is in Law, and by express Statute, suppos'd to declare his Assent to the Articles; and his Subscription is the Witness of that Assent. But what does or can an *Assent* in this Case mean? Are not the Articles a Collection of Doctrins or Propositions? And can a Man assent to Doctrins or Propositions, and yet not believe them? But in a Word, Preachers are requir'd to confirm the Authority and Belief of the Articles, *not only in Preaching, but also by Subscription.* This shews, that our Superi-

Superiors thought Subscription to be a Confirmation of the Authority and Belief of the Articles. And accordingly, what the *English* Copy of the Canons of 1603 calls *subscribing unto* the Articles, is in the *Latin* express'd by *subscribing in eorum veritatem*, that is, *subscribing to the Truth* of the Articles, *Can. 5.* And *subscribing* to the Articles in the *English* Copy of the 127th Canon of the same Year, is in the *Latin* expressed by *subscriptione sua comprobare*. So little did our Forefathers dream of Mens subscribing such Articles as they did not believe true.

Here I must add the Resolution of all the Judges of *England*; which tho' I have already alleged it, to prove that we are required by the 13th of *Eliz.* to subscribe all the *Thirty nine Articles*; I shall notwithstanding repeat in this Place. Because it proves also, that we are bound by the aforesaid Statute to believe, that the Articles we subscribe are true. My Lord Chief Justice Coke (e) saies, *I heard Wray Chief Justice in the King's Bench, Pasch. 23 Eliz. report, that where one Smith subscribed to the said Thirty nine Articles of Religion, with this Addition (so far forth as the same were agreeable to the Word of God) it was resolved by him and all the Judges of England, that this Subscription was not according to the Statute of 13 Eliz. Because the Statute required an absolute Subscription, and this Subscription made it conditional; and that this Act was made for avoiding of diversity of Opinions, &c. and by this Addition the Party might by his own private Opinion take some of them to be against the Word of God, and by this means diversity of Opinions should not be avoided, which was the Scope of the Statute, and the very Act it self made touching Subscription hereby of none Effect.* I need not observe, that this solemn

(e) Instit. 4. Cap. 74. P. 324.

Judgment, given upon the Statute of the 13th of *Eliz.* so soon after 'twas made, carries with it such Weight and Authority, as must needs bear down all Contradiction whatsoever.

But had none of these Expressions ever been used in those Laws which injoin Subscription ; yet the very Form in which we are obliged to subscribe, is a Demonstration of what I contend for. I shall not insist upon Archbishop *Whitgift's* Articles, which have been already recited, and to which Subscription was made, till the Canons of 1603 took place. 'Tis certain, that we are now confined to the Form prescribed in the Thirty sixth Canon of that Year, which enjoins us to subscribe to three Articles, the last of which runs thus ;

3. *That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year of our Lord God, One thousand Five hundred Sixty and two : and that he acknowledgeth all and every the Articles therein contained, being in Number Nine and thirty, besides the Ratification, to be agreeable to the Word of God.*

And then the Canon proceeds in the following Words ;

To these three Articles whosoever will subscribe, he shall for the avoiding of all Ambiguities, subscribe in this order and form of Words, setting down both his Christian and Sirname, viz. I N. N. do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them

Now I appeal to any indifferent and impartial Man, what an allowance of Doctrins or Propositions (such as the Book of Articles most notoriously is) does and must imply. Nothing less surely than a belief of them, or an acknowledgment that they

they are true. How then can a man be said to subscribe *ex animo*, that he does *allow* the Book of Articles, if he does not believe them true? Nay, 'tis to be observ'd, that to *allow* in the *English* Copy, is *omnino comprobare* in the *Latin*. So that nothing less than a sincere Belief of the Articles could be meant by the Allowance of them. And consequently the very Form of our Subscription obliges us to, and imports, a Belief of the Truth of the Articles subscribed.

And accordingly this was the constant Sense and Opinion of those, who had the best Opportunities of knowing the Extent and Force of their Subscription to the Articles. The Postscript to *Renald Wolf's Latin* Edition in 1563, as appears from the Collation, runs thus, *Hos Articulos Christiana Fidei, &c. Archiepiscopi & Episcopi utriusq; Provincia Regni Angliae, in sacra Provinciali Synodo legitime congregati, unanimi assensu recipiunt & profitentur, & ut veros atque Orthodoxos, manuum suarum subscriptionibus approbant, &c. universusque Clerus inferioris domus eisdem & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reverendissimum, quinto die Februarii, Anno praedicto.* Again, the Subscription of the Upper House to the *English MS.* of 1571, now lodged in *Bennet College Library*, runs thus, *We the Archbishops and Bishops of either Province of this Realm of England, lawfully gathered together in this Provincial Synod holden at London, with Continuations and Prorogations of the same, do receive, profess and acknowledge the Thirty eight Articles before written in Nineteen Pages going before, to contain true and sound Doctrine, and do approve and ratify the same by the Subscription of our Hands the 11th Day of May in the Year of our Lord 1571, and in the Year of the Reign of our Sovereign Lady Elizabeth, by the Grace*
of

of God of England, France and Ireland, Queen, Defender of the Faith, &c. the Thirteenth. And the Form of Subscription in 1604 (see Chap. 26.) runs thus; *To all and singular the precedent Articles of Religion comprised in this Booke, being in Number Thirty nine, we the Byshops and whole Cleargy of the Province of Canterburie assembled in the Convocation holden at London, uppon a publique Readinge and deliberate Consideracion of the sayed Articles the 18th of May in the Yeare of our Lord God 1604. have willingly and with one accorde consented and subscribed.* These Forms of Subscription are undeniable Evidences, that the Subscribers declar'd their Belief of the Truth of the Articles they subscrib'd, and that they thought their Subscription meant as much.

'Twere easy to demonstrate, that this was all along the Notion and Persuasion of all that subscribed, from the Course of that notable Controversy concerning Subscription to the Book of Articles, which imploy'd so many Pens in the Reigns of Queen *Elizabeth* and King *James* the First. Those who refus'd Subscription, always took it for granted, that they were suppos'd to believe the Articles true; and their Adversaries never denied it, that I can learn. Nay, I challenge any Person that thinks otherwise, to produce so much as a single Passage from the beginning of the Reformation to the end of King *James* the First's Reign (and I shall soon declare the Judgment of aftertimes) that does so much as intimate, that twas ever thought lawful to subscribe such Articles as they did not believe. The Truth is, both Parties in the Dispute before mention'd (than which nothing could more properly or naturally occasion some Notice to be taken of the contrary Opinion) agreed upon that Supposition, as an undoubted Maxim, that whosoever subscrib'd ought to believe the Articles. So that

that Mr. Rogers, who wrote from his own Experience, having flourished in Queen Elizabeth's and King James I. Times, and was so well acquainted with the Writings of that Period, had good reason to say (in the Thirty third Section of his Dedication of his Book on the Articles to Archbishop Bancroft, bearing Date March 11. 1607.) that *since the first Establishment of that Statute Law (viz. the 12th Chap. of the 13th of Eliz. which enjoins the Subscription) the most Reverend Fathers, and truly reformed Ministers of this Church (sound, for Judgment; profound, for Learning; zealous, for Affection; sincere, for Religion; faithful, in their Churches; painful, in their Charges; more profitable many waies, of as tender Consciences every way, as any of these Brethren combined) according both to their bounden Duties, and (as they are persuaded) to the very Purport and true Intent of the said Statute, have alwaies both with their Mouths acknowledged, and with their Pens approved, the Thirty nine Articles of our Religion for Truths, not to be doubted of, and godly. Speaking also (Sect. 28.) of the Subscription required by the Thirty sixth Canon in particular, he saies, In which Constitutions the Wisdom of his Highness shewes it self to be excellent, who indeed (as exceeding necessary, both for the retaining of Peace in the Church, and preventing of new Doctrine, curious Speculations, and Offences, which otherwise daily would spring up, and intolerably increase) calles for Subscription, in Testimony of Mens cordial Consent unto the received Doctrine of our Church.* Nay, he acknowledges (Sect. 32.) that, if their Allegations were true, those who refus'd Subscription to the Articles, were highly to be commended, because they had rather to forego all their earthly Commodities, and Livings, yea and to go from their Charges, and Ministry, and to expose themselves, their Wives, and Children, to the Miseries of this World (grievous for our Flesh and Blood to indure) then

to approve any thing for true and sound by their Hands, which is opposite, or not agreeable to, the revealed Will and Scriptures of God. For he takes it for granted, as all Men did in his Days, that all who subscribed, did by their Hands approve what they subscribed, for true and sound.

In one Word, we must observe the Difference between what the Church requires of her Laity, and what she requires of her Clergy. In her Canons of 1603 she admits the Laity to her Communion, provided they conform to her Liturgy, &c. and do not impugn the Articles. I confess, if any Lay Person shall affirm the said Articles to be in any part superstitious or erroneous, or such as may not be with a good Conscience subscribed; he is censured by the fifth Canon: but if he holds his peace, and makes no opposition to them, he is not obliged to subscribe the Articles, and thereby to acknowledge, that he professes and believes them true. This I speak of the Laity in general; for it must be remembered, that some Lay Persons, in particular Cases, are obliged to make the Subscription prescribed in the Thirty sixth Canon; and consequently must do it in the Sense before declar'd. But then as for the Clergy, the Church does not suffer them to be ordained, or entrusted with any public Ministration, without that express Subscription of which we have been speaking, and a solemn Repetition of it upon every Occasion. This Method she takes, that she may the more effectually secure the Orthodoxy of such as are to instruct others; and thereby prevent, as much as in her lies, the broaching and increase of false and pernicious Doctrins.

And upon this foot have Matters stood ever since. Tho' the same Subscription has been afresh in-

injoined since the Death of King *James* the First ; yet not the least Expression has been dropped in any Statute or other public Act, which may give the least Countenance to an Alteration of the Importance of the Subscription. On the contrary, in the memorable Declaration of King *Charles* the First, we find these Words ; *Tho' some Differences have been ill raised, yet we take comfort in this, that all Clergymen within our Realm, have always most willingly subscribed to the Articles established : which is an Argument to us, that they all agree in the true usual literal Meaning of the said Articles ; and that even in those curious Points in which the present Differences lie, Men of all sorts take the Articles of the Church of England to be for them ; which is an Argument again, that none of them intend any Desertion of the Articles established.* A Man can't read this Passage without observing, that every Subscriber to the Articles was then supposed to believe them true ; tho' in some Propositions different Men understood them differently : Even as those Men acknowledge the Scriptures to be true, who give different Expositions of some particular Texts. And therefore, since all our Laws do speak this Language, without the least Variation to this Day ; the Sense of the Subscription does and must continue the same, and necessarily imply a Profession and Belief of the Truth of the Articles.

And indeed this was constantly the Sense of the Subscribers themselves, in the Reigns, not only of Queen *Elizabeth* and King *James* I. (as I have already said) but also of the blessed Martyr. The Declaration aforesaid is sufficient Proof of this. But to confirm it, I challenge any Person to produce a single Passage to the contrary from the Writings of those Times.

C H A P. XXXIV.

An Objection from some Passages of Archbishop Laud, Mr. Chillingworth, Archbishop Bramhall, and Bishop Stillingfleet, answered.

I Confess, it has been of late pretended, that Archbishop Laud, and Mr. Chillingworth, do favor another Sense of the Subscription ; and intimate, that our Church does not thereby require a Belief, but only Non-opposition to her Doctrin. I shall therefore consider the several Passages quoted for this Purpose.

The Archbishop (a) has these Words ;

I did not say, that the Book of Articles only was the Continent of the Church of England's public Doctrine. She is not so narrow, nor has she purpose to exclude any thing, which she acknowledges hers ; nor doth she willingly permit any Crossing of her public Declarations ; yet she is not such a Shrew to her Children, as to deny her Blessing, or denounce an Anathema against them, if some peaceably dissent in some Particulars remoter from the Foundation, as your own School-men differ. And if the Church of Rome, since she grew to her Greatness, had not been so fierce in this Course, and too particular in determining too many things, and making them Matters of necessary Belief, which had gone for many Hundreds of Years before, only for things of pious Opinion, Christendom (I persuade my self) had been in happier Peace at this day, then, I doubt, we shall ever live to see it.

(a) Conference with Fisher, Sect. 14. p. 50, 51, 52. Lond. 1639.

Well, but A. C. will prove the Church of England a Shrew, and such a Shrew. For in her Book of Canons she excommunicates every Man who shall hold any thing contrary to any part of the said Articles. So A. C. But surely these are not the very Words of the Canon, nor perhaps the Sense. Not the Words; for they are: Whosoever shall affirm, that the Articles are in any part superstitious, or erroneous, &c. And perhaps not the Sense. For it is one thing for a Man to hold an Opinion privately within himself; and another thing boldly and publicly to affirm it. And again, 'tis one thing to hold contrary to some part of an Article, which perhaps may be but in the manner of Expression; and another thing positively to affirm, that the Articles in any part of them are superstitious, and erroneous. But this is not the Main of the Business. For tho' the Church of England denounce Excommunication, as is before expressed; yet she comes far short of the Church of Rome's Severity, whose Anathema's are not only for Thirty nine Articles, but for very many more, above One hundred in matter of Doctrine; and that in many Points as far remote from the Foundation, tho' to the far greater Rack of Men's Consciences, they must be all made Fundamental, if that Church have once determined them: whereas the Church of England never declared, That every one of her Articles are Fundamental in the Faith. For 'tis one thing to say: No one of them is superstitious or erroneous: And quite another to say: Every one of them is Fundamental, and that in every part of it, to all Men's Belief. Besides the Church of England prescribes only to her own Children, and by those Articles provides but for her own peaceable Consent in those Doctrines of Truth: But the Church of Rome severely imposes her Doctrine upon the whole World under pain of Damnation.

Now these Words do manifestly relate, not to the Subscription required by the Thirty sixth Canon, but to what the Church requires of the Laity in general by the Fifth Canon, of which I have already discours'd. The Church of *Rome* declares of all her Errors contain'd in the *Trent* Creed, that they are that Faith, *extra quam nemo salvus esse potest*; and consequently requires the Profession of her Doctrins, as fundamental and necessary to Salvation: Whereas the Church of *England* on the contrary, as the Archbishop argues, declares no such thing concerning her Articles, and admits those to her Communion, who do not disturb her Peace by openly impugning the Articles.

But what is all this to the Subscription required by the Thirty sixth Canon? The Church of *England* may indulge the Laity in general as much as she pleases, and thereby act quite contrary to the Church of *Rome*, which binds all the Laity to the Profession of her numberless Errors; altho' she requires the Clergy (and some few of the Laity, in particular Cases) to subscribe her Articles, and thereby to profess the Belief of them. For surely, 'twill not follow, that because the Church does not oblige the Laity in general to profess the Truth of her Articles in the Fifth Canon, upon which the Archbishop expressly grounds his Discourse; therefore she does not oblige the Clergy (and some few of the Laity, in the Cases before hinted at) to believe those Articles true, which they subscribe in obedience to the Thirty sixth Canon. And had either the *Jesuite* or the *Archbishop* intended more than the general Case of the Laity, and the different Usage of them in the Church of *England* and that of *Rome*; they could not have failed to quote and argue upon the Thirty sixth Canon: Whereas they mention only

only the Fifth Canon. Besides, had they intended to treat of the Case of the Clergy, as it differs in both Churches, they could not but have observed and insisted upon the Oath to the *Trent* Creed, which is required of the Clergy by the Church of *Rome*, and that the Church of *England* requires nothing like it : whereas no Notice is taken of any such Oath, nor does the Archbishop (who uses to argue as directly to the Point, as any Writer ever did) retort that Oath, or make mention of it. From which Considerations 'tis manifest, that they disputed about the case of the Laity only. And consequently the Archbishop's Authority in this Place cannot be alleged to determin the Sense of the Subscription ; much less to alter it from what it had constantly been esteemed from the Beginning of the Reformation.

I must add, that such an Exposition of the Sense of the Subscription could not but have expos'd him to the Malice of those, who were notoriously prejudiced against him, and would have been glad to find him in this Instance subverting (as they would have thought and call'd it) the established Doctrine of the Church, by declaring that those who subscribed it, were not bound to believe it true. What Clamors this would have occasion'd, and how much Mischief it would have done him, I need not say. And yet this Objection was never made against him, that I can find, either by the Fanatical Author of the *Reply* to his *Relation*, printed in *Quarto* in 1640, or by Mr. *Prynne* himself, or any other of his most bitter Adversaries. From whence I can't but conclude, that they understood the Archbishop as I do now, and as his Words do manifestly require ; tho' some Persons have been so unhappy, as to pervert his Meaning since.

What Mr. Chillingworth saies, is now to be considered. The Thirty ninth and Fortieth Sections of his Preface to the Author of *Charity maintain'd*, run thus.

39. *And thus your Venom against me is in a manner spent, saving only that there remain two little Impertinencies, whereby you would disable me from being a fit Advocate for the Cause of Protestants. The first, because I refuse to subscribe the Articles of the Church of England. The second, because I have set down in writing Motives which sometime induc'd me to forsake Protestantism, and hitherto have not answer'd them.*

40. *By the former of which Objections it should seem, that either you conceive the Thirty nine Articles the common Doctrine of all Protestants; and if they be, why have you so often upbraided them with their many and great Differences? Or else, that it is the peculiar Defence of the Church of England, and not the common Cause of all Protestants, which is here undertaken by me: which are certainly very gross Mistakes. And yet, why he who makes scruple of subscribing the Truth of one or two Propositions, may not yet be fit enough to maintain, that those who do subscribe them, are in a savable Condition, I do not understand. Now tho' I hold not the Doctrine of all Protestants absolutely true (which with Reason cannot be requir'd of me, while they hold Contradictions) yet I hold it free from all Impiety, and from all Error destructive of Salvation, or in it self damnable: And this, I think, in Reason may sufficiently qualifie me, for a Maintainer of this Assertion, that Protestancy destroys not Salvation. For the Church of England, I am persuaded, that the constant Doctrine of it is so pure and Orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no Error in it, which may necessitate or warrant any Man to disturb the Peace, or renounce the Communion of. This in my Opinion is all intended*

intended by Subscription ; and thus much if you conceive me not ready to subscribe, your Charity, I assure you, is much mistaken.

In the latter part of the Words before quoted Mr. *Chillingworth* asserts, that in his Opinion, all that is intended by Subscription is, that the constant Doctrin of the Church of *England* is so pure and Orthodox, that whosoever believes it, and lives according to it, shall undoubtedly be saved ; and that there is no Error in it, which may necessitate or warrant any Man to disturb the Peace, or renounce the Communion of it. From whence it may seem to follow, that a Man may, in Mr. *Chillingworth's* Opinion, subscribe the Articles, altho' he does not think every Proposition of them true ; provided the untrue Proposition be of so small Consequence, as was before described. But I answer, that when Mr. *Chillingworth* saies, *This in my Opinion is all intended by Subscription*, he neither does nor can mean, *this is all that the Person who subscribes, is supposed and required by the Subscription, to profess.* For then Mr. *Chillingworth* must needs be inconsistent with himself. For he owns, that he did at that time *refuse* to subscribe ; and yet confesses, that he was at that very time ready to subscribe, that the constant Doctrin of the Church of *England* is so pure and Orthodox, that whosoever believes, and lives according to it, shall undoubtedly be saved ; and that there is no Error in it, which may necessitate or warrant any Man to disturb the Peace, or renounce the Communion of it. Surely he would not refuse Subscription, tho' he was ready to subscribe what he refus'd Subscription to.

Wherefore the Case was plainly this. Mr. *Chillingworth* was persuaded, that those who subscribe,

are supposed and required to subscribe to the Truth of the Articles. For he therefore refus'd to subscribe, because he *made scruple of subscribing the Truth of one or two Propositions* ; his Doubts about which Propositions made him refuse Subscription to the Articles in general, which included those Propositions. And yet he was at the same time persuaded, and ready to subscribe, that the constant Doctrin of the Church of *England* is so pure and Orthodox, that whosoever believes it, and lives according to it, shall undoubtedly be saved. And he continued in Communion with our Church; because, tho' he scrupled subscribing one or two Propositions, yet he was persuaded, and ready to subscribe, that there is no Error in her Doctrin, which may necessitate or warrant any Man to disturb her Peace, or renounce her Communion. So that the Propositions he scrupled to subscribe, were of no great or dangerous Consequence. Wherefore, when he saies, that what he was thus ready to subscribe, at the same time that he refus'd the legal Subscription, was in his Opinion, *all intended by Subscription* ; he must needs mean, that what he was ready to subscribe, was all that our Governors did by Subscription intend and endeavor to secure and provide for the Acknowledgment of; tho' the Form of Subscription legally injoin'd, carried the matter something farther, than the first Design of it did, in his Opinion, oblige our Governors to insist on. For the Form requires Men to subscribe *willingly* and *ex animo* to all things contained in the Articles, that is, to the Truth of them all ; and therefore, tho' Mr. *Chillingworth* was ready to subscribe what was *intended*, yet he refused to subscribe what was *required*,

This

This is the natural Interpretation of what Mr. *Chillingworth* saies ; nor can he otherwise be reconciled to himself. And if this Interpretation be just, it is so far from weakning, that it very much strengthens, what I have been hitherto proving. For Mr. *Chillingworth's* Case is of great Authority. He wanted not the utmost Indulgence of the King and the Archbishop ; and they would have allow'd him, as soon as any Man in the whole World, any softning Interpretation of the Terms of Ministerial Conformity. And yet you see, that he could not conform, and consequently could not obtain any Preferment, merely for the sake of one or two Propositions of no great Consequence, which he therefore could not subscribe, because he could not acknowledge the truth of them. So that an Acknowledgement of the Truth of all the Propositions contained in the Articles was then insisted on, as the only Meaning of the Subscription, even in Mr. *Chillingworth's* Case ; and much more surely in Persons of infinitely less Consideration and Interest. I must add however, that Mr. *Chillingworth* did afterwards overcome those Difficulties, and subscribe the Truth of those Propositions he formerly doubted of. For in the Year 1638, he was made Chancellor of *Sarum*, &c.

We are now come to the great Rebellion, during which there was but one Writer, that I know of, whose Authority is alleged against the Necessity of believing the Truth of those Articles which we subscribe. 'Tis the excellent Archbishop *Bramhall*, whose Words are (b) these, *We do not suffer any Man to reject the Thirty nine Articles of the Church of England at his pleasure ; yet neither do we look upon*

(b) *Schism Guarded*, Sect. 1. Ch. 11. p. 345. Dublin 1676.

them as Essentials of saving Faith, or Legacies of Christ and of his Apostles : but in a meane, as pious Opinions fitted for the Preservation of Unity ; neither do we oblige any Man to believe them, but only not to contradict them. And (c) again, Neither doth the Church of England define any of these Questions as necessary to be believ'd, either necessitate medii, or necessitate præcepti, which is much less ; but only bindeth her Sons for Peace sake not to oppose them.

Now whosoever reads these Passages, can't but perceive, that they are opposed to the *Romanists*, who make all the Articles of their *Trent* Creed necessary to Salvation ; and that the Archbishop speaks of what our Church requires of the Laity in general, and not of the Subscription requir'd by the 36th Canon. Wherefore what has been already said, 1. concerning the difference between what our Church requires of the Clergy, and what she requires of the Laity ; 2. concerning the Passage quoted from Archbishop *Laud*, is a full and clear Answer to the Argument drawn from the foregoing Passages of Archbishop *Bramhall*.

Thus then are we arrived at the Restoration of King *Charles* the Second ; and we have found the whole Stream of our Laws (both Ecclesiastical and Temporal) and also of our Writers, jointly declaring, that those who subscribe the Thirty nine Articles, are requir'd to believe them true. I need not carry this Account farther. However, I will take leave to mention one Writer more, whose Authority has been misapplied in this Case.

It has been thought, that the most Learned Bishop *Stillington* was of Opinion, that those who subscrib'd the Articles, were not obliged to believe

(c) Ibid. Sect. 7. p. 400.

them true. For this Purpose we have been referred to his *Rational Account*, written in Defence of Archbishop *Laud*, where we (d) find the following Passage;

But the Church of England makes no Articles of Faith, but such as have the Testimony and Approbation of the whole Christian World of all Ages, and are acknowledged to be such by Rome it self; and in other things she requires Subscription to them, not as Articles of Faith, but as Inferior Truths, which she expects a Submission to, in order to her Peace and Tranquillity. So the late learned Ld. Primate of Ireland often expresses the Sense of the Church of England, as to her Thirty nine Articles. Neither doth the Church of England, saies he, define any of these Questions, as necessary to be believed, either necessitate medii, or necessitate præcepti, which is much less; but only bindeth her Sons, for Peace sake, not to oppose them. And in another place more fully. We do not suffer any Man to reject the Thirty nine Articles of the Church of England at his pleasure; yet neither do we look upon them as Essentials of saving Faith, or Legacies of Christ and his Apostles: but in a mean, as pious Opinions fitted for the Preservation of Unity; neither do we oblige any Man to believe them, but only not to contradict them. By which we see, what a vast difference there is between those Things, which are required by the Church of England, in order to Peace; and those which are impos'd by the Church of Rome, as part of that Faith, extra quam non est salus, without Belief of which there is no Salvation. In which she has as much violated the Unity of the Catholick Church, as the Church of England by her Prudence and Moderation has studied to preserve it.

(d) Part 1. Chap. 2. p. 54, 55. *London*. 1665. But in the *Collection* of his *Works*, 'tis Vol. 4. p. 53, 54.

Now what has been already said concerning the Passages quoted by him from Archbishop *Bramhall*, is abundantly sufficient. If the Bishop has misapplied the Archbishop's Authority, such Misapplication doth not prejudice the Truth, or change the Sense, of the Archbishop's Words. The Bishop does really seem to jumble together the Case of the Clergy in their Subscription, and that of the Laity in bare Non-Opposition; which ought to have been very carefully separated. But we are to make Allowances for the Shortness of that Time, in which that wonderful Man writ so large a Book. However, that he was not of that Opinion which is fastened on him, I shall prove from his other Works, wherein he vindicates the forecited Passage of his *Rational Account*, and expresses himself more fully as to this Point.

In his *Conferences* we (e) read as follows;

R. P. But T. G. saith, *That he has degraded the Articles of the Church of England from being Articles of Faith, into a lower Classe of inferior Truths.*

P. D. I perceive plainly, T. G. doth not know what an Article of Faith means according to the Sense of the Church of England. He looks on all Propositions made by the Church as necessary Articles of Faith; which is the Roman Sense, and founded on the Doctrine of Infallibility; but where the Churches Infallibility is rejected, Articles of Faith are such as have been thought necessary to Salvation by the Consent of the Christian World, which Consent is seen in the ancient Creeds. And whatever Doctrine is not contained therein, tho' it be received as Truth, and agreeable to the Word of God, yet is not accounted an Article of Faith: i. e. not immediately necessary to Salvation as a

(e) P. 176, 177, 178. Lond. 1679. But in the Collection of his Works, 'tis Vol. 6. p. 58, 59.

Point of Faith. But because of the Dissentions of the Christian World in matters of Religion, a particular Church may for the Preservation of her own Peace declare her Sense as to the Truth and Falshood of some controverted Points of Religion, and require from all Persons who are intrusted in the Offices of that Church, a Subscription to those Articles, which doth imply that they agree with the Sense of that Church about them.

R. P. But Dr. St. saies from Archbishop Bramhall, that the Church does not oblige any Man to believe them, but only not to contradict them; and upon this T. G. triumphs over Dr. St. as undermining the Doctrine and Government of the Church of England.

P. D. Why not over Archbishop Bramhall, whose Words Dr. St. cites? And was he a Favourer of Dissenters, and an Underminer of the Church of England? Yet Dr. St. himself in that place owns a Subscription to them as necessary; and what doth Subscription imply less than agreeing with the Sense of the Church? So that he saies more than Archbishop Bramhall doth. And I do not see, how his Words can pass, but with this Construction, that when he saies, we do not oblige any Man to believe them, he means, as Articles of Faith, of which he speaks just before. But I do freely yield, that the Church of England doth require Assent to the Truth of those Propositions which are contained in the *Thirty nine Articles*; and so doth Dr. St. when he saies, the Church requires Subscription to them as inferior Truths, i. e. owning them to be true Propositions, tho' not as Articles of Faith, but Articles of Religion, as our Church calls them.

In his Answer to several Treatises against his Discourse of the Idolatry of the Church of Rome we (f) read as follows;

(f) Pref. (e 4. and f.) Lond. 1673. Amongst his Works, Vol. 3. a 3 (backside) and a 4.

But, saith T. G. why did I not appeal for the Sense of our Church to the Thirty nine Articles? As tho' the Approbation of the Book of Homilies were not one of them, viz. the Thirty fifth. The Second Book of Homilies, the several Titles whereof we have join'd under this Article (among which Titles the second is this, Of the Peril of Idolatry) does contain a godly and wholesom Doctrine, and necessary for these Times. Which Articles were not only allowed and approved by the Queen, but confirmed by the Subscriptions of the Hands of the Archbishops and Bishops of the upper House, and by the Subscription of the whole Clergy in the nether House of Convocation A. D. 1571. Now I desire T. G. to resolve me, whether Men of any common Understanding would have subscrib'd to this Book of Homilies in this manner, if they had believed the main Doctrin and Design of one of them had been false and pernicious? as they must have done, if they had thought the Practice of the Roman Church to be free from Idolatry. I will put the Case, that any of the Bishops then had thought the charge of Idolatry had been unjust, and that it had subverted the Foundation of Ecclesiastical Authority, that there could have been no Church, or right Ordination, if the Roman Church had been guilty of Idolatry; would they have inserted this into the Articles, when it was in their power to have left it out? and that the Homilies contained a wholesom and godly Doctrine, which in their Consciences they believed to be false and pernicious? I might as well think, that the Council of Trent would have allowed Calvin's Institutions, as containing a wholesom and godly Doctrin; as that Men so persuaded would have allowed it the Homily against the Peril of Idolatry. And how is it possible to understand the Sense of our Church better, than by such publick and authentick Acts of it, which all Persons who are in any place of Trust in the Church must subscribe, and declare their Approbation of them?

And

And in his *Unreasonableness of Separation* he (g) proposeth, in order to Accommodation with the Dissenters, who refused to subscribe the Thirty nine Articles, that they may be allowed to make an *absolute Subscription to all those Articles, which concern the Doctrine of the true Christian Faith, and the Use of the Sacraments; and a solemn Promise under their Hand, or Subscription of peaceable Submission as to the rest, so as not to oppose or contradict them, either in Preaching or Writing;* which necessarily implies, that in the Bishop's Judgment an absolute Subscription (*viz.* a Subscription of Belief, as opposed to a Subscription of peaceable Submission) is at present enjoined, as a Term of Ministerial Conformity. Wherefore I hope the most Learned Bishop *Stillingfleet* will no longer be accounted a Patron of that Interpretation of the present Subscription, which he has so plainly and frequently declared himself against.

How long this Opinion which I have been confuting, has been broached, perhaps 'tis needless to shew. In the Year 1670 a certain Writer said, *it is most reasonable to presume, that the Church requires Subscription to the Articles, as to an Instrument of Peace only;* and he endeavor'd to confirm his Notion by alleging those Words of Archbishop *Bramhall*, which I have already considered, and proved to be foreign to the Purpose. The same Author afterwards added, that *he had shewn* (I suppose, in the Passage already refer'd to) *that the Governors and Representatives of our Church do not require our internal Assent to their Articles, but injoin our Submission to them, as to an Instrument of Peace only.* I verily believe, this Author was the first Man, that openly favor'd this Opinion. Nor can I persuade my self, that it has gained much

(g) Pref. p. 91. *Lond.* 1681. Works, Vol. 2. p. 468.

Ground. I am sure, I can remember but one Writer more that has declared himself for it, before the Close of the last Century. 'Twas a Person that wrote in the Year 1690, but he conceal'd his Name.

I confess, we have (*b*) been assured, that *it has obtained with High Church, that our Articles are not Articles of Belief, but of Peace; and that their subscribing 'em is not to be consider'd as a Declaration of their Opinion, but as a bare Obligation to Silence.* But I challenge that Libeller to support his Charge by producing so much as one single Instance. I am sure, the Writer whose Words I quoted just now, lived long enough to demonstrate, that he abhorred the Name of an *High Church Man*. The Truth is, as far as my Conversation can inform me, I believe, both *High Church* and *Low Church* (since I am necessitated to mention that *Knavish* Distinction) subscribe the Articles with equal Sincerity, and are fully persuaded, that by Subscription they are understood to profess the Belief of them.

However, if such as think it lawful for those to subscribe the Articles, who do not believe them true, were much more numerous and considerable, than can possibly be pretended; yet their Authority is by no means sufficient to overbalance the plainest and most express Words of our Statutes and Canons, the unanimous Resolution of all the Judges of *England* in the Year 1581, the strict Form of our Subscription, and the constant Sense of all our Learned Divines, from the beginning of the Reformation down (at least) to the Restoration.

(*b*) Preface to the *Rights of the Church*.

C H A P. XXXV.

*What Liberty the Church allows to the Subscribers
of the Articles.*

IF it be inquired with respect to the particular Sense of each Article, and the several Propositions contained therein, how much we are confin'd by our Subscription, or what Liberty is still indulged us; my Answer is short and plain. When an Article, or any Proposition contained therein, is fairly capable of different Interpretations; that Man may undoubtedly be said to believe the Truth of that Article or Proposition, who believes it true in any such Sense, as it will reasonably admit, without doing violence to the Words, and contradicting what our Church has elsewhere taught, and required us to acknowledge. Wherefore any such Sense, in which the Article or Proposition may fairly be understood, is to be admitted, and may honestly be meant by the Subscriber. Because the Church requires only the Belief of the Articles in general; and does not restrain us to the Belief of any one Article or Proposition in any particular Sense, farther than we are confined and determined by the Words themselves. And therefore, where the Words themselves do allow a Liberty, the Church does also allow the same; nor are we bound to abridge our selves, where the Church has left us free.

Had the Church so much as intended otherwise, 'twas in her Power to have penn'd the Articles more strictly, and to have determined every Proposition absolutely. And if she has found, that
Men

Men have invented such new Explications, as were not known at the time of the first Compiling of the Articles ; there is the same Legislative Authority still in Being, which can prevent or stifle any such Explication as the Church will not admit of. Wherefore, till the Church exerts such an Authority, her first Design, or present Permission (either of which is sufficient, and of equal consideration, in this Case) is manifest. Nor is any Person bound, either in Law or Conscience, to inquire farther, or to make any other Compliance.

Besides, when an Article or Proposition is fairly capable of two different Senses ; I would fain know, who has Power to determin which is the Church's Sense. The Church determins no farther than her Words do necessarily mean ; and when her Words do not abridge our Liberty, can a private Person give an authentic Explication of her Words, and oblige his Equals to admit the same ? If so ; then every Man has equal Power to oblige his Equals to admit and profess, what he declares to be the Church's Sense. And then every private Man's Sense will be necessary ; and every Man will be obliged to as many different Senses, as there have been private Persons bold enough to make Senses for him. How absurd this Fausy is, and with what Consequences 'twill necessarily be attended, I need not say.

It may be pretended, perhaps, that the concurrent Sense of the first Writers, ought to interpret the Church's Words, and to restrain the Sense of the Articles. But to this the Answer is easy. 'Twill, I fear, be difficult to get (what may truly deserve the Name of) a concurrent Sense of Writers in the far greater Number of Cases. A single Writer or two will not do. For did they write by Authority?

Authority? Or were all that lived in their Time of the same Opinion? Might not the Convocation themselves differ as much as the Words are capable of admitting? And must we be determin'd only by a very few that happen'd to write, when the rest had equal Authority? For my part, I think it much more reasonable to suppose, that the Church intended a Liberty, and was resolv'd to determine no more than she thought necessary; and that when she had secured such Truths, as she was most concern'd for, and had chiefly at Heart, she was content to leave Matters of inferior Moment undetermin'd. This was undoubtedly the Case in many Instances; particularly the Descent into Hell; when the Majority were plainly of an Opinion, which is now generally exploded; and the Church so contriv'd the Article on purpose, as that it might receive different Senses. And why she might not purposely intend the same Latitude in all other Articles, where her Words do fairly bear different Interpretations, I cannot conceive.

In short, the bare Imposition of public Declarations (whether upon Oath, by Subscription, or otherwise) plainly shews, what Liberty is intended and allow'd to those that make them. They are injoin'd by Superiors as Tests of the Sentiments and Dispositions of their Subjects. And since Superiors themselves do best know, what measure of Satisfaction and Information they desire; 'tis therefore in their Power to make the Tests as full and expressive as they please. Wherefore, when Superiors leave a manifest Latitude in the Expressions, or a fair Capacity of different Senses; or when 'tis notorious to Superiors themselves that different Senses of a Test are given by sincere and good Men, and that the Words will fair-

ly bear them; and they are so far from restraining this Practice by altering the Form, that they still continue it, and encourage and favor those who publicly own, and signify, what they understand thereby: In these Cases 'tis certain, that the Superiors desire no more of the Subjects, than the Form does necessarily imply; and what Diversity or Latitude the Form will fairly admit, they freely grant the Subjects leave to take the Benefit of. Any such Sense or Interpretation is, by the Imposers own Act, made the Imposers own Sense. For both Superiors and Subjects do sufficiently understand each other; and there is open dealing on both Sides. The Superiors know as much of the Sentiments and Dispositions of the Subjects, as they desire to be secur'd of, and acquainted with: and the Subjects discover and acknowledge, as much as the Superiors desire to know. Matters might indeed have been driven farther between them, and made more explicit: but as much is actually don, as gives Content to each Party, and creates a mutual Confidence. Wherefore I can't but think, that if a Man doubts of the Sense of his Declaration, whether it be such as he may mean in the making of it, he ought, in the Presence of God, to ask his Conscience this Question, *Do I verily think, that if I were to acquaint my Superiors with it, they would allow me to understand my Declaration thus.* I dare say, the answer of his Conscience would be a true Resolution of the Doubt.

To conclude this Point, I would by no means be so understood, as if I pleaded either, 1. for the Imposition of so great a Number of Articles, as we are now obliged to subscribe; or, 2. for the Necessity of requiring the Acknowledgment of the Truth of the present Articles. Perhaps the Church
would

would be equally safe, if the Number were abridged ; or if, according to Bishop *Stillington*'s Proposal abovementioned, tho' we were required to own the Truth of the most momentous Doctrins, yet it were allowed sufficient barely not to oppose or contradict the rest. But I forbear. I am not inquiring, what is most desirable ; but what is our Duty in our present Circumstances : not what Impositions would have been sufficient ; but what have been actually laid upon us. And as in this Inquiry I have proceeded honestly ; so I have spoken my Mind impartially, and determin'd, I hope, on the side of Truth.

The E N D.

ADVERTISEMENT.

Considering the numberless unavoidable Accidents, which attended the collating, digesting, transcribing, composing, and working off, so very many Thousands of the minutest Variations, reduced by Letters of the Alphabet into so narrow a Compass, and in the far greatest part of which the Sense could not either guide or correct me; the *Collation* is printed, I may justly say, much better than could be expected. However, since there are some, comparatively very few, *Errata* in it (tho' those are in general mere Trifles) I have resolv'd, because I aim at the utmost Exactness, to give the following Table of them, by which the Reader may correct them, if he thinks it worth his while, or at least may turn to them, if need require.

The Abbreviatures are these.

a.	}		{	after
bef.			{	before
bet.			{	between
bl.			{	blot out
c.	}	signifies	{	column
f.			{	for
i.			{	insert
p.			{	put
r.	}		{	read

In the Numbers of Art. 20, 21, 27, — 37, read *Vicesimus* or *Tricesimus*.

In the Text.

p. 35. l. 4. a. for i. [*]	p. 45. l. 6. (of Art. 10.) a. good
9. a. man i. [†]	i. [*]
p. 38. l. 6. bl. [6] r. scripturarum	p. 47. l. 3. (of Art. 11.) a. are
p. 42. l. 5. r. Greci	i. [*]
p. 44. l. 3. bl. full Point	p. 53. l. 11. a. done i. [*]
add [33]	12. a. but i. [†]
l. last, (of Art. 10.) r. abs-	p. 56. l. 2. (of Art. 15.) bl. full
[8] que	Point.

Errata of the Collation.

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|--|--|
| p. 57. l. 3. bef. <i>we</i> i. [*] | p. 116. l. 2. bef. full Point i. [*] |
| p. 59. l. 7. a. <i>al.</i> i. [*] | p. 117. l. 2. a. <i>finished</i> i. [*] |
| p. 61. l. 4. (of Art. 16.) a. <i>lingly</i> i. [*] | 6. bef. Comma i. [†] |
| p. 63. l. 6. r. [34] | 10. bl. [19] |
| 7. a. <i>amend</i> i. [*] | 12. bl. [25] |
| 8. a. <i>be</i> i. [†] | p. 120. l. 3. bl. [11] |
| r. <i>condemned</i> | p. 122. l. 2. (of Art. 34.) bl. full Point |
| p. 64. l. 2. p. [*] and Comma a. <i>prædestinatione</i> | p. 126. l. 2. a. <i>authoritatem</i> i. [†] |
| 8. r. <i>efficit</i> | p. 127. l. 4. bl. [55] |
| p. 70. l. 5. r. <i>ob</i> | 12. bef. full Point i. [*] |
| 6. a. <i>est</i> i. [*] | p. 130. l. 8. bl. [20] |
| p. 73. l. 8. bef. the full Point i. [164] | p. 138. l. 3. a. <i>aut</i> i. [*] |
| p. 75. l. 6. a. <i>which</i> i. [*] | p. 140. l. 4. (of Art. 37.) p. Comma a. <i>Dominis</i> |
| p. 79. l. 5. a. <i>not</i> i. [*] | p. 143. l. 5. a. <i>some</i> i. [*] |
| p. 80. l. 1. a. <i>ita</i> i. [*] | p. 144. l. 5. r. <i>illi</i> [*] <i>ecclesiastici</i> |
| p. 98. l. 5. bl. [13] | 7. bl. [31] |
| p. 99. l. 5. a. <i>is</i> i. [*] | p. 147. l. 4. p. Comma a. [98] |
| p. 109. l. 1. bef. <i>Transubstantiation</i> i. [*] | p. 150. l. 5. bef. <i>justitia</i> i. [*] |
| 3. a. <i>of the</i> i. [†] | p. 153. l. 3. a. <i>and</i> i. [*] |
| 4. a. <i>but</i> i. [††] | p. 155. l. 4. bl. Comma a. [13] |
| p. 112. l. 5. bet. <i>visibiliter</i> and the Parenthesis i. [*] | |

In the Margin.

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|--|---------------------------------------|
| p. 12. c. 1. l. 4. p. full Point a. 1562 | c. 2. l. 2. add L. |
| 5. p. Comma a. <i>diffensionem</i> | p. 33. c. 1. l. 8. add I. |
| p. 13. c. 1. l. 12. r. K. L. | 9. bl. full Point a. <i>Machabees</i> |
| 21. i. <i>Bisshops</i> A. | 11. add I. |
| 22. bl. A. | 17. bl. the whole of it |
| 35. add F. | c. 2. l. 12. add <i>doe</i> F. |
| 37. r. Comma MS. | p. 34. c. 2. l. 1. f. f. A. r. W. |
| c. 2. l. 17. r. MS. B. | p. 35. c. 1. l. 16. add [*] Comma B. |
| 19. add B. | 17. f. I. r. L. |
| 25. r. <i>Royall</i> | 22. add L. |
| p. 15. c. 1. l. 4. add L. | |
| 13. f. L. r. I. | |

Errata of the Collation.

23. add F.
c. 2. l. 8. f. I. r. L.
17. add [t] a Comma had been written here; but 'tis struck thro', and a full Point is written after it, MS.
- p. 36. c. 2. l. 4. f. A. r. W.
p. 37. c. 1. l. 10. add L.
14. add F.
23. add doe F.
c. 2. l. 7. add L.
p. 38. c. 2. l. 4. bl. the whole of it
p. 39. c. 1. l. 8. r. Nice Creede F.
11. r. comonlie
p. 40. c. 1. l. 2. add But in MS. there is no Point after Originale.
p. 41. c. 1. l. 6. f. L. r. I.
c. 2. l. 16. p. Comma, and add with a Comma after it.
21. r. enclyned
p. 43. c. 1. l. 4. add B.
5. bl. the whole of it.
8. f. L. r. I.
26. add I.
c. 2. l. 7. add A. B.
11. f. I. r. L.
14. add Wisedome MS. A. F.
23. add B.
p. 44. c. 2. a. Note [32] add [33] full Point MS.
p. 45. c. 1. l. 4. add F.
l. 5. (of Art. 10) bl. F.
6. add F.
9. bl. G. H.
c. 2. a. note [11] add [*] woorkes L.
p. 47. c. 1. l. 4. add F.
c. 2. l. 3. r. wyl
c. 1. l. 1. (of Art. 11.) add
This Article hath Numb. 11. affix'd, tho' no Numb. 10. went before it. MS.
[*] accounted F.
c. 2. l. 1. add B.
p. 49. c. 1. l. 12. add B.
c. 2. l. 1. add G.
4. add A. in MS. it had been written it is, but it is struck out again.
p. 51. c. 1. l. 14. f. I. r. L.
p. 53. c. 2. l. 3. add H.
a. Note [21] add [*] Comma B.
a. Note [24] add [t] that B.
p. 55. c. 1. l. 8. add G. H.
c. 2. l. 16. add F.
20. r. A. full Point B.
21. add K.
p. 56. c. 2. l. 1. r. quecunque precepta MS.
p. 57. c. 1. l. 3. r. A. F.
5. f. D. r. B.
c. 2. a. Note [43] i. [*] wee F.
1. 8. f. I. r. L.
c. 1. l. 8. (of Art. 15.) a. read i. with-owt and
c. 2. l. 1, 2, 3. add F.
p. 58. c. 1. l. 7. add put a full Point

Errata of the Collation.

Point after Jo-
hannes before
the Parenthe-
sis, MS.

p. 59. c. 1. l. 15. bl. H.
20. r. MS. A.

c. 2. a. Note [34]
i. [*] wee F.

p. 60. c. 1. l. 9. r. *baptisme*
c. 2. l. 4, 5, 6. blot them
out here, and
add them to
Note [10]

p. 61. c. 2. (of Art 16.) a. Note
[8] i. [*] com-
mitted MS.

l. 8. bl. L.

p. 62. c. 1. l. 1. add what was
struck out
pag. 60. in
Note [6]

p. 63. c. 1. l. 1. add B.
13. add B.
26. bl. full Point
a. *again*

c. 2. a. Note [38] i.
[*] *owre* MS.

l. 3. add L.
a. Note [42]
add [†] *con-*
demned F. G.
H. I. K. L.

l. 16. f. B. r. A.

p. 64. c. 1. a. Note [2] i.
[*] *no Com-*
ma W.

p. 65. c. 2. l. 12. add *Christ* F.

p. 67. c. 1. l. 6. p. a Comma
bef. A.

7. r. *wherupon*, B.

8. add L.

24. add *calling* F.

c. 2. l. 12. add G. H.

20. f. A. r. B.

p. 69. c. 1. l. 22. add F.

c. 2. l. 3. r. *mortifyng*

l. 8. p. full Point
a. A.

10. r. A. B. F.

18. add I. K.

p. 70. c. 2. a. note [51] i.
[*] *precipi-*
tium MS.

p. 71. c. 2. l. 12. r. *doorb* L.

14. add H.

18. r. F. G. H. I.
K. L.

p. 73. c. 1. l. 6. add F.

c. 2. add [164] *no*
full Point MS.

p. 75. c. 2. a. note [12] i.
[*] *hee* F.

p. 77. c. 1. l. 4. r. *Article mark'd*
Numb. 19.

c. 2. l. 14. add L.

16. add *lyaryng* B.

17. add F.

p. 79. c. 1. a. note [7] i.
[*] *lawful* A.

l. last, add I.

c. 2. l. 1. add G. H. L.

10. add I.

14. bl. L.

20. add MS.

p. 80. c. 1. bef. note [11]
i. [*] *preter*
MS.

p. 97. c. 1. l. 10. r. *ordinances,*
with no Point
after ordi-
nances.

11. add *unwor-*
thinesse F.

21. f. I. r. L.

c. 2. l. 7. f. A. r. B.

10. r. *muche*

14. r. *nature*

Errata of the Collation.

- p. 98. c. 1. l. 3. bl. MS.
c. 2. l. 3. bl. the whole
of it
- p. 99. c. 1. l. 17. r. receyving
a. note [38]
i. [*] r. thef-
feſt A.
- c. 2. l. 3. add mycked-
nes I.
- p. 101. c. 1. l. 16. r. B. H. I. L.
17. bl. H. L.
- c. 2. l. 4. f. A. r. B.
- p. 102. c. 1. l. 5. bl. MS.
- c. 2. l. 9. f. A. r. W.
- p. 103. c. 1. l. 17. r. birth, and
put a Comma
after ſeale.
- c. 2. l. 8. add B.
- p. 104. c. 2. f. A. r. W.
- p. 105. c. 1. l. 6. add H.
- c. 2. l. 12. add A.
- p. 107. c. 1. l. 3. bl. MS.
8. add no Point
MS.
13. bl. L.
14. add L.
- c. 2. l. 7. r. partaking
F L.
8. add bodye I.
21. add only 'twas
writ com-
munion.
22. add F. par-
takyng L.
- p. 109. c. 1. bef. l. 1. i. [*] Tran-
ſubſtancia-
con MS.
with a daſh
over the
laſt Sylla-
ble.
- a. l. 19. i. [†] Lord F.
- l. 20. add A.
- a. l. 23. i. [††] read it
is F.
- l. 24. add A.
- c. 2. l. 11. bl. MS. add F.
- a. l. 26. i. full Point F.
- p. 112. c. 2. a. l. 1. i. [*] there is
a full Point
after viſibi-
liter MS.
- p. 113. c. 1. a. l. 7. i. omit of MS.
- l. 9. add F. & add
omit whiche
MS.
22. add L.
- c. 2. l. 10. add St. MS.
- p. 114. c. 1. l. 4. } f. A. r. W.
c. 2. l. 2. }
- p. 115. c. 1. l. 1. add L.
- c. 2. l. 2. r. thinge MS.
thing C.
- p. 116. c. 1. a. l. 1. i. [*] no Point
MS.
- l. 8. add MS.
- p. 117. c. 1. a. l. 6. i. [*] upon
MS. C. D. E.
8. r. offrynge
13. r. for ever
17. r. perfecte
18. add F.
- a. l. 22. i. [†] no
Comma MS.
- l. 24. add B.
- c. 2. l. 8. f. A. r. B.
9. } bl. out the
whole of
16. } them.
- p. 118. c. 1. l. 4. (of Art. 32.)
r. Presbyteris
W. In MS.
'tis written
Pbris with
a Daſh over
head.
- p. 119. c. 1. l. 7. (of Art. 32.)
add F.
- l. 11. add command-
ed F.

Errata of the Collation.

- c 2. 1. last, add *lauffull*
MS
- p. 120. c. 2. 1. 1. bl the whole
of it.
- p. 121 c. 1. 1. 1. (of Art. 32)
add A.
(of Art. 33)
a [1] add
This Article
hath N^o 32.
affix'd to it
MS
1. 5. r. *avoided,*
without any
Point after
avoided.
11. add F.
- p. 122. c. 2. 1. 3 (of Art. 34.)
bl. MS.
- p. 123. c. 2. 1. 4. bl. *authoritie*
MS.
- c. 2. 1. 8. (of Art. 34.)
f. I. r. L.
- p. 124. c. 1. 1. 2. bl. *or rather*
upon the Com-
ma,
- p. 125. c. 1. 1. 3. } f. I. r. L.
6. }
7. r. *countries*
- c. 2. 1. 1. add L.
2. add F.
18. bl. MS.
22. bl. the whole
of it.
- p. 126 c. 1. a. 1. 3. i. [*] *full Point*
MS.
- c. 2. 1. 7. f. A. r. W.
and add
authoritate
MS.
- p. 127. c. 1. 1. 6. r. *thau* *thori-*
tie
11. bl. the whole
of it.
20. bl. *authoritie*
MS.
- c. 2. 1. 9 add I.
17. bl. *authoritie*
MS
- a. 1. last, add [*] *no*
Point MS.
- p. 129. c. 2. 1. 1. r. MS. A. B.
2. add L.
- p. 130. c. 2. 1. 9. f. *De r* *In*
24. r. *works*
25. bl the whole
of it
- p. 131. c. 1. 1. 25. add A.
c. 2. 1. 3. f. B. r. A.
8 add MS.
23. r. B. *dronk-*
kennesse A.
- p. 133. c. 2. 1. 3. f. A. r. F.
- p. 136 c. 2. 1. 2. r. *Presbytero-*
rum W. In
MS. 'tis
written *pbrorum*, with a
dash over the *r*; so that
'tis hard to say, whether
the Transcriber (whose
odd way of Spelling the
Reader is by this time
pretty well acquainted
with) had he wrote at
length, would have writ
e or æ in the first, or i or
y in the second Syllable.
1. 3, 4. bl. MS.
- p. 137. c. 1. 1. 25. p. *Comma* *af-*
ter observed
- c. 2. 1. 1. add I.
22. r. VI.
23. add C. D. E.
- p. 138. c. 1. a. note [12] i.
[*] *supersti-*
ciosum MS.
- p. 139. c. 1. 1. 9. add *Comma* B.
26. add B.
- c. 2. 1. 16. add I.
- p. 141. c. 1. 1. 3. (of Art. 37.)
add A. B. H.
L.

Errata of the Collation.

1. 7, 8. r. [6] p. 30. B.
chief MS.
- p. 143. c. 1. l. 2. add F.
a. note [32]
i. [*] *flanderous* F.
- p. 144. c. 1. a. note [29]
i. [*] *Ecclesiastici* MS.
W.
- c. 2. l. 1. bl. the whole
of it.
- p. 145. c. 1. l. 23. add *committed* B.
- c. 2. l. 19. r. *ciuill* and
maye.
- p. 147. c. 1. l. 2. (of Art. 37.)
f. B. r. A.
- c. 2. l. 2. r. *commandement*
1. 4, 5. r. *weare* C.
D. E. F. H.
I. L.
- c. 1. l. 6. (of Art. 38.)
add p. 21. L.
1. 11. bl. A.
- p. 149. c. 1. l. 10. (of Art. 38.)
add L.
1. 11. bl. L.
- c. 2. l. 2. f. A. r. B.
7. f. I. r. L.
- c. 2. l. 2. (of Art. 39.)
add B.
- p. 150. c. 2. a. note [9]
i. [*] *justicia* MS.
- p. 151. c. 2. l. 11. p. full Point
a. MS.
- p. 152. 1. 9. r. *Tunc*
11. p. Comma
a. *corpore*
15. r. *predicant*
16. r. *unacum*
- p. 153. c. 1. l. 18. p. no Point
a. *Wigorn*
- c. 2. l. 16. p. full Point
a. *Thom*
a. note [3]
i. [*] *alow-*
ed L.
- p. 154. 1. 4. r. *pa*
26. p. Comma a.
this
27. r. *made*
- 35, 6. r. *over viginti*
and bl. *the*
Space between
the 2 Words.
- p. 156. 1. 2. a. *lineas* p.
Comma, and
bl. full Point
a. *quatuor*.
4. bl. [i]
21. p. full Point
a. *Sarisburi-*
en
23. bl. full Point
a. *Bathon*
26. r. *Normic*.
31. bl. the whole
of it.
- p. 157. c. 1. l. last, r. *Creedes*
- p. 158. 1. 7. r. *Archepisco-*
pi
- p. 159. c. 1. l. 4. r. *obteynnyng*
- c. 2. l. 1. r. *purgatory*
- p. 161. c. 1. l. last, add L.
- c. 2. l. 1. bl. G.

The End.

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